Model Essays And Letters

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KITAB MAHAL

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AUTHOR'S NOTE

This volume of my Essay manual first published in 1940 is now completely revised and abridged to meet the war-condition. Every page is closely scrutinised to delete irrelevant matter and typographical errors. I earnestly hope that the book in its present form shall prove more useful than it has hitherto been.

PUBLISHER'S PREFACE OF THE FIRST EDITION, 1940

An apology is needed for the production of one more essay book when the market is literally flooded with them. Whereas all these books profess to help students, they contain a number of essays placed haphazardly, without the least choice made from examinee's point of view, and hardly doing justice to their subjects. In many books the treatment of the subjects is so sketchy that they do not in any way add to the scanty knowledge of the student. This book is intended to meet the genuine desire of the students and teachers alike to handle more essays in the class room.

Primarily intended to be a book of model essays, the book devotes some last pages to letter-writing.

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The Art of Essay Writing

I. ON ESSAY AND THE KINDS OF ESSAY

Before you attempt writing an essay, you should understand what makes an essay. Generally, it is a dreadful word for a boy. He fears the word as he fears no other thing. Given a subject for essay-writing in his classroom, he will be at a loss what to write on the subject, and how to write at ıll. And once he has jotted down his shabby, unconnected deas on the subject given to him in faltering language, he vill himself be unable to make head or tail of his writing.

Do you know why this happens ? The reason is that he boy has no idea of the nature of the Essay. He has not een instructed on that head. Writing to him is a drudgery which he hates. He has no models and no authors whom to opy. Moreover, he is so little read that he has a very limited ange of ideas, and of course, if he be an Indian boy, he is riting in a language whose very genius is foreign to his.

So, the first essential in Essay-writing is the right owledge of the Essay as a piece of writing or a literary rm. *Here* is the right beginning.

What is an Essay ? The definitions given are controrsial. There is a wide difference of opinion on the subject. ery daily newspaper contains pieces of all sorts differing subject and nature, but going under the common name the Essay. One day you may read an essay on 'A lost

penny' or 'A horse-shoe' or 'A picnic.' On the same day or a subsequent day you may come across an essay on 'The Nature of Divinity' or 'The Meaning of Government.' So, if you analyse these various pieces of writing going under the name of the Essay, and try to grasp a common factor you are confronted with an unsurmountable difficulty. It is impossible for you to come to a definite form and call it an Essay.

You are required to write on a given subject and in the space allotted to you a sustained piece of composition which should avoid looseness and irrelevancy. That done faithfully, your work is finished. You should not let your fancy roam, rather concentrate on one or more important phases of the subject. It is not necessary that you exhaust the subject, or look at it from all the different angles. Suffice it that you write a five-six pages composition with matter just sufficient to make the thing look thoughtful or informative. Your ideas should be clear, and they should be neatly expressed in short and long sentences suitably placed. The word 'Essay' etymologically means 'an attempt'. *What you are required to do is to attempt a composition on a subject.* Your teacher will be satisfied if you write clearly and neatly, and with a beginning and a conclusion.

By now you would have known that the Essay is not a fixed literary form. It is fluid so far as material and style are concerned. The division of the Essay is based on two factors—material and style. In many cases, they cannot be separately considerd. Of the two, the style counts more than the material.

So, in order to facilitate proper appreciation we divide essays under two heads and make many sub-heads. The main heads are :—

(1) Personal or light Essays and (2) Impersonal or serious Essays. The latter are sub-divided into:—(a) *Descriptive Essays*, (b) *Narrative Essays*, (c) *Reflective Essays*, (d) *Argumentative Essays*, (e) *Critical Essays*, and (f) *Serious Literary Essays*. The division can be carried to any extent according to the subject and the style. But these divisions should not be taken as arbitrary. They overlap, especially, in the hands of a good Essayist. *Students of your grade are, however, required to be familiar with the Impersonal Essays of the Descriptive, Narrative, Reflective and Argumentative sorts. Of these the Descriptive ones are the most favoured with the Examiner.*

The beginner would often take essay-writing as a task. His difficulty lies mostly in getting the material that he has to put into his composition. It is often that he has never before thought about the subject. Hence, it is but natural that he asks his teacher where to get hold of the subject-matter. The material for the essay may be sought in books, in life, and in independent thought. These are the three main sources from which is gathered much of what we have. *So, the only helpful advice to a beginner will be : read, observe and think. Read good essays and other prose pieces. Observe the world around you. Cultivate thinking for yourself. And, lastly, practise writing.*

Let us take these items one by one.

(a) Study for the Essay—what to study and how to study.

The first thing for a student is to store his mind with ideas by reading. Reading is something more than mere turning over the pages of a book and putting it aside. Bacon has said—"Reading maketh a full man." It is not this kind of reading that makes a full man. Reading should not only be

enjoyed, it should be a step towards the reconstruction of your knowledge on its basis.

How to read? Once more I quote the great thinker and essayist, Bacon. Bacon says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." So you must make a proper selection of books. They need not be too many. Chew them. Digest them.

What to read? It is very difficult to suggest anything to you at this point. Read your text books very thoroughly. They contain all kinds of prose-pieces. Read them again and again. But your reading should not be confined to the prescribed books only. If you have leisure, go to your teacher and ask him to help you in the choice of books. Make no choice for yourself, for you may not choose the right thing and waste your time.

Read school journals and boys' periodicals. They will widen the scope of your knowledge. Make it a point to read a weekly or a daily, according to the time you can spend on such reading.

(b) Observation—how to observe and what to observe.

But reading is not everything. At every point it should be supplemented by your knowledge of the affairs of the world around you. There is man and his activity. There is Nature. There are the seasons—grim and beautiful. There are fields and groves. There are rivers and streams. The clouds and the rainbow come every year. You have not to seek them. It was an English poet, Wordsworth, who said—

"My heart leaps up when I behold
A rainbow in the sky."

Can you pass over such things? Visit your market place. Visit the country-side. If you have some famous historical

place or an ancient building in the neighbourhood go there, observe it and gather all the information you can get about it. This will enrich your essays when you come to write them.

(c) *Thinking.*

Ponder over what you have read or seen. Think over the subject you have just read and see if there is something new that you can suggest.

It is very difficult to be thoughtful. There are some who can never sit down and think logically on a problem for even five minutes. Such people cannot write much substance. Their essays will be incoherent and childish.

(d) *Practice.*

Writing makes a man perfect. At least, it makes an exact man. You cannot *write well*, if you do not *write often.*

Some Useful Hints

(1) Your essay should not be childish. It should not be too shallow. If it is a reflective or an informative essay you should try to gather all that you can on that head. Do not write the very first thoughts that come to you.

(2) Do not try to parade your knowledge. Pedantry will not do.

(3) Your thoughts should be clear to you and they must be clearly expressed. Do not try to beautify them. There is no greater beauty than that of simplicity.

(4) Do not trouble yourself about a style.

(5) Your thoughts should cohere. They should not appear a madman's musings.

(6) Avoid difficult, obscure and technical words. Do not use many dates and figures. Too much of detail will spoil the composition.

(7) Make your language simple. It should have a graceful flow.

(8) Do not use big compound words and uncommon phrases.

(9) Your connectives should be well chosen. If they are correlatives, they should be rightly paired.

(10) Words for emphasis should go with those they emphasise.

(11) Avoid vernacularism. Do not transliterate or translate your vernacular idiom into English. Search for an equivalent from the English language itself.

II. ON PARAGRAPH STRUCTURE

1. The Paragraph and the Essay

An essay is made up of many paragraphs. These should not be unrelated. There should be mutual relation between them. In the first place, some of them should be long, others short being less important or more important in what they contribute towards the making of the essay. Secondly, they should obey the rule of sequence. Each following paragraph should carry forward the topic dealt in the preceding one. In short, the paragraphs should obey the same rule as the sentence in a paragraph.

There is another important thing which should be remembered in this connection. No paragraph should stand unconnected unless the thing is strictly warranted or the paragraph opens a new outlook or justifies its solitary stand in any other way. Ordinarily, the paragraphs should be linked through connectives.

Below are given some useful connectives for paragraphs :

"The next thing was..."

"The result is..."

"This reminds us..."

"So we see..."

"The result was..."

"We say this because..."

"There is another aspect..."

"A sequel to the above is..."

"Such was the fate..."

"The fact was clear..."

There are a hundred and one ways of connecting paragraphs. These you can only know through your study of good prose pieces, and your experience in writing essays.

2. A Good Paragraph

The essentials of a good paragraph are variety, ease and attractiveness. The sentences are alternately long and short. There are many varieties of sentence structures. There are assertive and negative sentences intermixed with interrogative ones to prevent monotony. The writer knows where to use direct and where indirect kind of narration. Active and Passive Voices are judiciously used. Above all, the matter is presented clearly and methodically. And lastly, the length of the paragraph is such as does justice to the topic dealt with, and is varied.

III. ON THE STRUCTURE OF THE ESSAY

The paragraphs must not be equal in length. Some of them should be bigger than the others. The length of a

paragraph depends on the matter it contains and the amount of emphasis you wish to put on the topic dealt with in it.

1. The Essentials

(*a*) *Unity in the Essay.*

The principle of unity should never be violated. Your essay should have a uniform structure. It must be an entity in itself and all its parts should have a direct bearing upon the subject of the essay. How can this be done ?

Concentrate on the subject of the essay. Take the heading. What are its scope and limitations ? What is that which you should not be tempted to put under the head ? The latter is ever more important than the former. Introduce nothing that leads you nowhere. There should be no irrelevancy. No digression should creep into your composition. While care should be taken that you give all the important points, you should never choke your essay. Choose the more important points and expand them with all the grace and ease you can command.

While you are writing the essay, keep your thoughts fixed on the heading you give, and do not wander. Turn to it again and again and make sure you are not drifting away.

(*b*) *Coherence in the Essay.*

Your essay should be a chain of closely linked thoughts. No link should be left hanging loosely. The order of thoughts and their development should be clear in your mind before you begin. Nothing should be left to a chance hit. Every sentence should have its due place. One thought should pass over smoothly to another. These should be the principles that guide you.

Clear conception about the art of essay-writing and a careful analysis of the subject of the essay are essential *before*

you achieve your end. A confusion of thought will make your essay rambling.

(c) *Emphasis in the Essay.*

The different parts of your essay should be so balanced that the whole essay taken in its entirety becomes a work of art. There should be a proper proportion between its various parts. Suppose you see the picture of a tall man with his head larger than th e body standing on very short legs. Will it not look like a cartoon ? Will you not laugh at it ? The same will be the case with your essay if you give a longer beginning to a shorter body or keep the end going on for pages. Your essay should give prominence to the main theme. This is the principle of emphasis.

Do not start from the beginning of creation. Choose a good beginning. Go straight towards the main point. See what is not required is not there, and what is unimportant goes as such. Do not dismiss an important idea in a hurry. Give it its due weight.

2. The Beginning, the Middle and the End

Divide your essay into three parts: there should be a beginning, a middle and an end. But they should not remain separate. Taken together, they should form the unity which you call your essay. There are no definite rules as where to end the beginning and take up the middle, and where to begin the end. The matter is so practical that bare hints will not help much. The right thing for the beginner is to analyse a good essay for himself and see how the division is effected.

(a) *The Beginning.*

This should be very attractive. This is the gateway to the body of the essay, and as such, it should be specially

cared for. The beginning points to what an essay is going to contain. There is a proverb—"Well begun, half done." Begin well. Then you can be sure that the end will look to itself.

The beginning should not occupy much space. A short, sudden, attractive beginning is desirable. This is, in a way, an introduction to the subject-proper of the essay. A long, wandering introduction is ridiculous.

When beginning the essay, you should take heed that it does not fall outside the pale of the main subject. Think of your subject as a whole, and make your introduction a necessary part of it. There should not be a sudden jump from the introduction to the main thesis. The second paragraph should not come as a shock. All should move smoothly. There should be no attempt at dramatic effect. Lastly, do not begin from the only ultimate—God. Begin just near your main point.

You may begin as follows:—

(1) If the subject for your essay is scientific or highly reflective, dealing with some abstract notion like Virtue or Government you may begin with a definition of your subject.

(2) If the subject is narrative, begin with an episode or an incident.

(3) Quote from a famous author. No quotation should be attempted unless you are sure that you can reproduce it word for word and punctuation by punctuation.

(4) Begin with a proverb or a general or universal idea.

(5) Begin right off with the subject.

(6) Make some effective or dramatic assertion and go on with its elucidation. But do not be too strange or too dramatic.

(7) Give a generalisation bearing upon the subject you are dealing with.

(b) The Middle.

This is the main part of the essay, as discussed above. What precedes this is merely a sort of introduction to the main subject. The end may as well be taken as the appendix or a summary of what has preceded in the body. The main thesis is opened, developed and brought to a climax in this portion of the essay, and as such its importance cannot be overrated.

No definite rule can be given as a guide to the writing of the body or the middle. Write clearly. Let every single idea develop and gather strength. Avoid being ambiguous or mysterious. Strike home. Take sharp aim. The main objective should never be lost sight of. It should be as clear as day when you have finished your essay.

(c) The End.

How to end the essay? When you are given a subject for essay-writing you do not know how to begin it. Once you have begun it, you will end it for better or for worse. But a bad end may spoil the whole essay. It will make much difference if you succeed in giving your essay a really good conclusion.

Again, there is no fixed rule. The only thing that can be said is that the end should neither be an isolated factor nor so dramatic as to be abrupt and sudden. It should be smoothly developed out of the essay itself. Rather, it should be a culmination of your efforts.

Often the beginner exhausts himself in the body and is anxious for an exit. He has no patience left in him. So he closes the essay just where he should not. If you feel tired,

leave the work for a short time, and return to it afresh. Read the whole essay from the very beginning, and see how the threads can best be gathered or what last word you can gracefully add to what you have already written. Hurry should be avoided.

The end should be so charming that it echoes in the mind when you recall the essay or recalls the main point established in the essay. Avoid clumsy endings. Do not end with sentences beginning with such catchwords and phrases as 'In short...', 'In the end...,' 'Hence we say...,' 'And so we end...', and the like. Such an end mars the beauty of the composition.

IV. ON THE OUTLINE AND HOW TO DEVELOP IT

1. The Preliminary

Before you sit down to write your essay, you should go through all the material available on it. If the essay is informative, you may take the help of your teacher or an elder and gather as much correct information as would do. Do not try to be exhaustive. Try to be accurate, particular and clear. When you have done this, think over the whole essay and see how you can best use the material you have got. Even this will not do. You may have read all the material and thought it over, and you sit down to write straight away. What will be the result ? A bad essay. It is much better that you have a scheme before you, and you work it out, adding here, substituting or subtracting there. This is very important. The worst defect of the essay is the violation of the principle of unity. You should be extremely particular about this.

There is a general tendency with students to begin without building an outline. This is sometimes due to idleness on their part and sometimes due to a sort of difficulty felt by most of us in clarifying, classifying, and arranging what we feel or we have in our brains. There is a third notion. Boys think that the time taken by them in making the outline is wasted. The outline is not wanted by the teacher or the examiner. Why should it be there ? Why not begin with the essay itself ? This is a wrong idea. The time spent in making an outline is not wasted. If you start writing your essay without one, you will be confronted with a question every next sentence—what next ? Either you make a mad rush towards the thought that next occurs to you or you are blank for sometime at least. The first will result in producing an incoherent composition, the second will waste much more time than would be taken by an outline.

There is another advantage you may not forego. While writing out your outline you sift the material and classify it. You make yourself clear on many points. The outline is before you, and you can refer to it at any time. Your subject is before you, clear as broad day-light. It stands dissected before you. What you need is only a synthesis of it into your essay.

2. The Process

When you attempt making an outline, you can proceed as follows :—

(1) At first, think out the principal parts of the subject given to you for an essay and write down what you think about them or gather about them. These will make main themes. Number them as 1, 2, 3 and so on. While writing out the numbers, leave broad spaces between them.

(2) In the space that you have left, insert the subordinate ideas or thoughts that are naturally developed from the principal one. Make these *a*, *b*, *c*, *d* and so on.

(3) When you have thus prepared a preliminary outline, you should pay some thought to it and see that the different parts stand related. If the position of the principal and the subordinate ideas is reversed, you may change the order. Your subordinate ideas should develop the principal one. They should not remain isolated.

(4) If necessary, recast your outline. Turn to it a second time and see if a principal idea and its subordinate ideas go together under one number. If you wish to make a change in the position of a principal idea, make such a change at this stage.

(5) Now, you may place the different parts of your outline under the three heads: the beginning (the introduction), the middle (the body) and the end.

(6) When you write your ideas, take care that they are expressed in brief. Use as few words as possible.

This is your outline which will form the basis for your essay. But it need not tie your hands. You may think of many new ideas while in the process of writing the essay. Place them under proper heads and do them full justice. Only the order once accepted should not be touched for this will mean dislocation of the part you have just finished.

3. Sometimes it is essential to give another touch to the recasted outline. This is done to make it extraordinary. This first outline generally deals with the subject in a matter-of-fact manner. The order should be so changed or such additions made as present the essay in a most attractive or dramatic fashion. However, this is a later stage. You may

begin straight away with the outline you have recasted from the primary one. Of course, you may just make some change in the beginning for the sake of introducing the subject in an attractive or unusual way.

4. To summarise the above:

(1) Get as many relevant points as possible at one place.

(2) Reject those which are unimportant and those which overlap.

(3) Select those which are more important.

(4) Group together the selected points under different heads—more important ones under the numbers 1, 2, 3, etc. and less important ones under the letters *a*, *b*, *c*, etc. In this way you will make 7 or 8 groups, each with a central idea around which are gathered many subordinate ideas.

(5) Arrange these groups. See how the subject should be developed. Which group would begin the essay? Which will form the body? Which, the end?

(6) When you have thus re-arranged the groups you have an outline. You can develop it at this stage and the outline so expanded should form the basis for your eassy.

5. Suppose you are asked to write an essay on **'School Games.'** How will you proceed?

Begin writing points as follows:

School games—a necessity. Great exertion on the student; has to work in the tropic heat. Some recreation is needed to keep him fit. Deplorable state in our country. Students slur games. Their parents rebuke them for such activities. Tonic for nerves. Muscles relaxed. School games produce a development in the general outlook of the student. He learns sportsmanship. He knows how to mix in society and how to work under such discipline. School games are

of many kinds—cricket, hockey, volleyball, tennis, indoor-games etc.

(*i*) Arrange these points written at random so that they give you your primary outline—thus :

School Games

1. *A Necessity for the Organism.*

(*a*) Neglect of school games in our country. (*b*) The effect of such a neglect. (*c*) A normal English boy compared to an Indian school-boy.

2. *Their Uses.*

(*a*) Mental recreation. (*b*) They relax muscles. (*c*) Nervous tension developed of too much application to books softened. (*d*) Strengthen body. (*e*) Give us power of endurance. (*f*) The psychological effect of school games. (*g*) Foster the spirit of strict discipline and comradeship.

3. *Their Abuses.*

(*a*) Time is wasted. (*b*) Recklessness in play results in severe injuries ; sometimes a brilliant career is ruined by a small negligence at the play-ground.

4. *The End.*

In spite of their risks, games are essential for a healthy life. They should be zealously pursued.

(*ii*) You can develop the above primary outline as given below :—

School Games : Detailed Outline

1. *The Beginning or the Introduction :*

Sports and games are as much a necessity for an organism as food or drink. In our country they are neglected. We are ourselves responsible for the feeble health of our students. Compared to a normal English boy, our Indian brother has a

stunted growth and an undeveloped body. This is a pitiable state of affairs.

2. *The Middle or the Body.*

(i) Uses of games.

(a) The climatic conditions of our country are such that our student has to work under heavy strain for the most part of the year. It is necessary for him that he should take part in some games. His muscles should be relaxed and his body should not be left to harden. If he is to keep up his spirit, he should have plenty of exercise in the form of games.

(b) They strengthen our body and make us invulnerable to disease.

(c) They give us power of endurance under hard and unfavourable circumstances and produce good nerves that can stand dejection and failure.

(d) They have a very soothing effect upon the mind. They produce the sportsman's spirit in us and bring out a wholesale change in our outlook towards life.

(e) They make us more sociable. At times we contract very strong and affectionate companionships on the playground.

(f) Their moral and disciplinary interest is not less important to the student. They teach us how to lead a corporate life, how to work together under a leader. They breed in us self-reliance and unselfishness.

(ii) Abuses of games.

(a) There are students who give more importance to games than they give to their study. Their time is wasted and, sometimes, they fail in their examinations.

(b) Some players become reckless, and when they enter some occupation it is very hard to deal with them.

(c) Sometimes severe or even serious injuries may result and spoil an otherwise well-built career.

3. The End or the Conclusion.

In spite of the risk they have innate in them, games are highly useful. They teach us more than the danger they present. The spirit of fellowship that is born and bred of them is a great help to us in life. They have their share in the general upbringing of the boy.

V. SOME WARNINGS TO THE BEGINNER

1. Concerning the Use of Language

(1) Do not use wrong phrases, or phrases will fall short of the meaning you wish to give them.

Suppose you say—"I have the good fortune of his recommendation." This does not convey the idea. Write—"It is my good fortune to have his commendation."

You say—"I hear some sound. It is a baby crying for milk." You are wrong. A sound cannot be a baby. Write —"I hear a baby crying for milk."

(2) Do not repeat the same idea in two different words. This will be wasting a word.

Suppose you say—"He and I can both travel together.' The idea that is contained in *both* is repeated in *together*. Why not omit *both* ?

(3) Do not use words which are not necessary.

You say : "He returned back." The idea given by *back* is contained in *returned*. So omit *back*.

You say : "A bright sunny-day." You can safely omit one of either adjectives and express the idea.

Do not write—*each and every, unless and until, more or less.* Such pairs of words have come to mean nothing. People are in the habit of writing such catch phrases as *while at the same time, but however, so to speak, as it were, not to mention.* They should be avoided. They require a skilful hand for a really effective use.

(4) *Do not say a thing in a round-about way. Prose is not poetry. It is a much more matter-of-fact thing.*

Write 'woman' for 'the fair sex,' 'wife' for 'better half,' 'no' for 'the answer in the negative.'

Be direct. There should be no circumlocution. If you write 'The staff of life' for 'bread,' you are taxing your reader for nothing.

(5) *Do not pose. Do not try to pass over for a learned man by the use of obscure or difficult words.* There is a charm in saying things simply. Mind this. Great prose-writers are always simple. Clearness of thought goes well with simplicity of expression.

Do not write 'assist' for 'help,' 'peruse' for 'read,' 'donate' for 'give,' 'desist' for 'stop,' 'propagate' for 'spread,' 'retire' for 'go to bed,' 'advent' for 'coming' and 'utilise' for 'use.'

(6) *Do not use high-flown expressions. Avoid a flowery style.*

If you write 'united in wedlock' for 'married' or 'evening repast' for 'dinner,' you are showing off. You cannot play a scholar for long and hide your identity.

(7) *Do not use colloquial words and expressions.*

Such words and expressions are only used in familiar talk. They should find no place in your essay.

You say : "I came across a beggar" or "The King ran the Government." Why not simply write : "I met a beggar"

or "The King administered the Government." You warn a friend of his idleness and you say : "You will come to grief in the examination." You can say : "You will fail in the examination," and be simpler at the same time.

In our conversation we simply use abbreviated forms. We say 'didn't' for 'did not,' 'won't' for 'will not' and 'shan't' for 'shall not.' For 'Is he not ?' we say 'Isn't he ?' 'Photograph' becomes 'Photo' ; 'Examination,' 'Exam' ; 'bicycle,' 'bike' ; 'Matriculation' simply 'Matric.' Such liberties should not be taken except in reporting a conversation. *Never use abbreviations in an essay.*

(8) *Do not think in the vernacular and then translate your thoughts into English, word for word.* This makes Baboo English. A common expression of Indian etiquette will simply be ridiculous when literally rendered in English. This habit is a common fault with Indian students of English.

In Hindustani there is an expression—"mera sar chakkar kha raha hai." If you write for this—"my head is eating circles," you are making a gross mistake. You cannot translate the idiom. What you are to do is either to find an equivalent idiom from the other language or simply give the meaning in suitable words. Say—"I feel giddy."

2 On Composition

1. Do not be illogical or ungrammatical.
2. Do not waste words. Be concise.
3. Do not use obscure or vague constructions.
4. Do not be poetical. You can write practical prose and remain interesting.
5. Do not use metaphors and similes. Leave them for poets and prose-artists, unless you can handle it well.

6. Avoid the passive voice, especially if the impersonal 'it' stands as its subject. An active verb is always more forceful than a passive one.

3. On the Use of Words

1. Do not use dead words for living ones ; for example 'albeit' for 'though,' 'perchance' for 'perhaps' ; 'save' for 'except' ; 'quoth' for 'said.' They are not used now, except in poetry. They are 'archaic'.

2. Do not use a pretentious word for a simple, every-day word ; for example 'commence' for 'begin.'

3. Do not use adjectives or qualifying words when their meaning is contained in what has been said before or when they are not necessary or when they are not justified.

Too many adjectives spoil their utility. Make a strict choice.

4. Rules for the Choice of Words

(1) Prefer the familiar word to the far-fetched one.

(2) Prefer the concrete word to the abstract.

(3) Prefer a single word to a round-about phrase.

(4) Prefer the short word to the long.

5. Bad English

Bad English is not the result of the student's ignorance. He has a little knowledge and he is likely to show off that he has much. So he attempts fine-writing. He uses laboured ornaments at places where they are not only uncalled for, but where they distinctly mar the beauty of the passage.

I will tell you what makes bad English.

1. Words and phrases that are not fresh, vital, practical and necessary.

2. *The split infinitive.*

A split infinitive results when you introduce an adverb between the infinitive sign 'to' and the verb. You say, 'He began quickly to undo it' for 'He quickly began to undo it.'

Some split infinitives are colloquial and they may be used to some little extent. But the general rule that a split infinitive must be avoided should be followed.

3. *Cliches or readymade phrases.*

Such phrases are mostly used by orators. The beginner should not use them. They aid nothing to the idea.

4. *Speech methods.*

In a conversation or speech we sometimes lack coherence, conciseness and clarity, yet these defects go unnoticed. If the conversation or speech is written down, you can never be excused for them. There are things in ordinary conversation or speech that fill the gap, but there are no such things in a written composition. So, do not try to imitate conversational or speech methods. You have to refine the language of conversation when you put it down on paper.

5. *Carelessness.*

Accuracy and effectiveness of expression do not come by themselves. The art of good writing wants as much application as any other art.

6. *A word in a wrong place.*

Do not use a word without full discrimination as to where it is justified. 'Very,' 'only,' 'same,' etc. should so go as to emphasise the proper word and bring out a particular meaning rather than another.

Essays

DESCRIPTIVE ESSAYS

1. Imagination has a very important place in all kinds of descriptive writings including descriptive essays where the writer has to make his readers visualise by means of words a particular person, place or thing. If he aims at success, the essayist should possess two necessary qualities :—

(*a*) He should be a keen observer of things ; and

(*b*) He should have a very active imagination so that he visualises what he has sometimes observed while he sits at his writing desk. The greater his power of imagination, the clearer his vision.

But natural gift is not all. Much depends on your power of description which comes slowly.

When you are describing something, imagine that the object or the scene is before you and write as if you are gazing at it and describing it to a friend, But you may not have the thing before you when you write. You might have seen it months or years before. So, it is important to cultivate the power of observation. Accurate observation will make your description correct. You should carefully observe men and things around you and keep adding to your knowledge of them at intervals.

After observation come selection and arrangement. You cannot go into all the details. That will be wearisome and confusing. You have to select from the details you have seen. Choose the more important thing. Leave what is not

characteristic, significant and important. Description is nearer painting than photography. It demands the right selection.

Arrange the significant details so that they produce the best effect. Bring the prominent thing to the foreground.

In a piece of descriptive writing the choice of the right word is very important. Descriptions are nothing but word-pictures. The painter uses colours. The writer has his words. They have as many shades as the colours the painter uses. Choose the precise word. A single well-chosen word will throw lustre on a whole picture.

2. The above suggestions can be summed up as follows :—

(*a*) Remember that your aim is to communicate your mental vision to the reader.

(*b*) You have to be ready with your material stored in your memory. Observe everything closely and accurately. When you have to describe a thing, do it without affectation.

(*c*) Make a proper selection. Unnecessary details are not wanted.

(*d*) Arrange these details so that they present a clear, concise picture.

(*e*) Make your picture vivid and impressive. For this, choose the most apt word.

3. The descriptive essays generally set in your examinations may be classified as follows:—

(1) Essays concerning nature or some natural phenomenon.

(2) Essays concerning cities, palaces, buildings, gardens etc.

(3) Essays concerning festivals, fairs and days of special rejoicings.

(4) Essays concerning castes, tribes or classes of society and their institutions.

Below are given general or primary outlines for each of them. They will be useful to you when you write a descriptive essay.

1. Concerning Nature or some natural Phenomenon.

Outline

(1) General description.
(2) Some particular details.
(3) Your reactions to the scene or the phenomenon.
(4) Quotation from a poet or prose-writer regarding it.

2. Concerning a town.

Outline

(1) Position—Is it situated on a river ? In a valley ? On the plains ?

(2) History of the town ; any importance —Is it famous in history ? Is it a business-centre ? On some trade-route ? What about its importance ?

(3) Climate—What are the climatic conditions ?

(4) Centres of Education—What are the institutions which guarantee the cultural progress of its inhabitants.

(5) Any place of historical importance or any other interesting feature connected with the town.

(6) Its population—What are the different castes and creeds inhabiting the town ? What are the different castes and creeds inhabiting the town ? What are different trades and occupations in which the people are engaged.

(7) Any other particular about the town. Compare it with a neighbouring town. What is its place in the Province ?

3. *Concerning fairs and festivals etc.*

Outline

(1) Introduction.

(2) The season and the date when the fair or festival occurs.

(3) What are its forms ?

(4) Why is it celebrated ? If it is based on some tradition, what is it ?

(5) Long practised customs regarding it ; legends connected with it. Its Importance.

(6) What preparations are made for it ? The various rites that are observed on the day of the fair or the festival.

(7) Its uses and abuses. Its contributions to the national life, if any.

(8) The end.

4. *Concerning castes and institutions.*

Outline

(1) Introduction.

(2) Its historical role. The basic conception of organisation behind it and its development.

(3) Its place in national life.

(4) Some quotations throwing light on the ideals of the institution.

4. Descriptive essays occupy a vast field. We describe things when we talk of them, and some of us are talking all the day long. How do we proceed when we describe a thing, say, to a friend. We present the thing in the order or the shape in which it is caught by our senses. It is a great art to do this successfully, yet most of us have been doing it in some form or other without knowing that the thing requires any accomplishment at all. You meet an accident on your way

home from the school. You narrate it to your friends and relatives on reaching home. You have to bring out the particular circumstances before them. You will produce a succession of word-pictures. The method that you will be adopting will be descriptive.

A. *ON ANIMAL AND PLANT LIFE*

1. INDIAN TREES

1. INTRODUCTION—(*a*) *The rich flora and fauna of India.* (*b*) *Some uses to which the Indian trees are subjected—wood for furniture, fuel, medicines and shade.*

2. THE BODY—(*a*) *Some important Indian trees—the banyan, the cocoanut, the mango, the pine and the bamboo.* (*b*) *The neem—its various uses.* (*c*) *The banyan—its religious hold on the people ; its uses ; its longevity.* (*d*) *The cocoanut tree—the most important tree of Southern India.* (*f*) *The mango and the pine.*

3. THE END—*The commercial importance of the trees for their wood, and the resin and the fruits they bear.*

India is a tropical country where trees grow luxuriously. It is very rich in its flora and fauna. There are thousands of kinds of trees, many of them of great use to man. Some of them are so useful that they have got a religious significance. People fear hurting them in any way. Some of these are associated with gods and they are worshipped along with them. But there are others that are not so useful for men. Yet, they are not at all useless, for all Indian trees have heavy foliage, and they afford very good protection from the burning heat of the tropical sun, and their wood makes good fuel.

The most important of the Indian trees are the neem, the banyan, the peepal, the cocoanut, the mango, the pine, and the bamboo. One cannot travel a mile without noticing one of

them lifting its tall head to the sky, except in cities where life is so full of struggle that every open space is eagerly coveted by the builder. The country is full of them and every village-boy knows them as surely as he knows his playmates.

Perhaps no Indian tree is subjected to so many uses as the neem. It is famous for its bitterness which has become proverbial. Yet this bitter tree is more useful than many others. Its leaves are long and dented like a saw. One cannot chew them without making bad faces as they are so bitter, but they are very effective cure for all kinds of boils, eruptions or skin diseases. Measles, small-pox and prickly heat are so common in our villages where sanitary conditions are very primitive. When the villager suffers from one of these, he does not go to a doctor. He takes some leaves of the neem tree, crushes them, boils them in water, and uses this water for washing the affected skin. The small young tendrils are given to a man suffering from fever. The green bark is an excellent remedy for boils and sores. The importance of the tree lies in the fact that it contains many blood-purifying chemicals, which can be used as disinfectants. The tender twigs provide the villager with tooth brushes which need no paste for them. They cost nothing and they can be ever had anew. Neem-wood makes nice and durable furniture.

Then there is the banyan tree. Village people hold it in deep regard. They believe that there is a spirit in the tree which can cure the sick, and bestow boons on the devotee. The village-girls offer their flowers and earthen lamps to the tree-deity and go several times round the tree passing hand-spun threads around it. After they have worshipped the god residing in the tree, they ask for sweet husbands, and return to their homes with love-dreams in their eyes.

The milk of the tree and the tender blossoms are used medicinally. But the most important use is the cool shade which it offers to the village folks in the tropical noon. The banyan tree lives long and as it is never hurt, it can live its natural life of three or four hundred years. It has the proud privilege of seeing generation after generation parading under it while it lifts its haughty head against death.

The Peepal tree, like the Banyan, is considered sacred. It is regarded with supernatural respect, and sometimes awe. Its leaves are heart-shaped and they are so balanced that they dance to every little wind from the dawn to the dusk, This is a very curious fact, and it is perhapsthis peculiarity which has given it the place of importance. People do not use its wood nor does it make a shade.

The Dhak tree has broad, clean and soft leaves which can be needled together so as to provide dishes, especially at feasting occasions and at marriage parties. The red flowers of the tree are dried, powdered and then they yield a fine dye which has a great commercial value. The wood makes good fuel.

The coconut tree is a common feature in Southern India where there are large coconut groves. It is cultivated in the North. It is a tall and graceful tree rising to a height varying from forty to ninety feet. It has a crown of leaves on the top and forms no shade. It is useful for its long umbrella leaves and delicious fruits. Every part of the tree is made available for some use or other. Small boats are hollowed out of the trunk, leaves plaited into baskets and mats and the ribs of the leaves go to supply the house-wife with broomsticks. The hard shell of the fruit is used in turning out cups, vases, buttons and other useful articles. The villager all over India

uses it for his handy smoking pipe—the *hookah*. The fruit is eaten green or dry, while the water inside it makes a cool drink in the summer. An intoxicant liquor—*Toddy*—is prepared out of the juice that flows down the incision made on the bark near the cluster.

The bamboo mostly grows wild. It bears no fruit, yet it is of immense use to the villager who makes a framework of it for the roofs and the mud-walls of his hut. Strong, cheap and durable furniture is made of the bamboo. For fences, for fishing rods, for lathis—the Indian village-folks use the bamboo for innumerable purposes.

The mango and the pine produce very good wood. Pine-wood makes the best furniture. The mango is chiefly valuable for the quality and the variety of its fruits which are exported all over the world.

The trees of our country are very important commercially. They provide many important medicines. They give us shade. They supply us with wood for fuel. They produce resins which yield dye and gum. In no country of the world there is such a variety of trees and there are no trees more useful.

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2. MY FAVOURITE FRUIT

1. INTRODUCTION :—*(a) I like the mango best. (b) My reason for liking it.*

2. THE BODY:—*(a) The different varieties of mangoes. (b) The appearance, size and shape of the fruit. (c) The mango tree. (d) How the tree is cultivated and fruits gathered from it. (e) The usefulness of mango. (f) The ways the fruit is eaten. (g) The mango—the darling of the summer.*

3. THE END :—*Associated with love-lyrics and love-making.*

India produces tasty and wholesome fruits. There are lichis, oranges, bananas, mangoes, grapes, melons. water-melons, not to speak of many others equally loved by young and old. There are fruits of all seasons and all varieties. Of all these I like the mango most. Perhaps no fruit in the world is as varied in its kind, size, taste and colour as the mango. Its colour and size vary according to the climate of the place where the fruit is grown and the stock to which it belongs. It is easily distinguished by its useful shape, round smooth surface, and a very pleasant colour in most cases. When the fruit is unripe, it is always green, but the colour mellows as it goes on ripening. The green fruit is hard to the touch. It softens as it ripens.

If one names the varieties of this fruit, the number will run to hundreds. But the chief varieties are—Deshi, Langra, Bombay, Kalmi, Dasehri. All these kinds have different tastes and flavours. It is very easy to distinguish each kind by its peculiar smell. These varieties give very good results when one kind is grafted on the other and crossbreeds are produced. Experts can produce as many shades and tastes as they like.

The mango tree blossoms in the spring. As the summer season approaches, the tree is laden with tiny, green berries which grow into beautiful green fruits. The fruits grow and change in colour.

The fruit is gathered from the tree when it is ripe. Long bamboo sticks are used to bring the fruit down on a thick cloth stretched in the air and held by its corners. The fruits are protected from the hot winds of the summer. A cloth-bag is tied round every fruit or round a cluster of fruits and the fruit ripens within it. In the middle of the summer the

market is full of all varieties of mangoes. They sell at a very cheap price and the poorest Indian need not go without them.

The mango is one of the best body-building fruits. It contains all the vitamins which build up a strong body. It is very delicious. When the heir-prince asked the Mogul Emperor Aurangzeb to name a new variety of mango, he called it *Sudharas*, which meant nectar-sweet. Nectar is the most favourite drink of the Hindu gods which makes them immortal. No one who has once tasted some good varieties of mango can think that the old Emperor was wrong.

The fruit is eaten in many ways. The Europeans slice the fruit and eat it with spoons. The Indian aristocracy of the cities also eat the fruit in this way. The masses who indulge in cheap *Desi* variety full of juice, suck the fruit over and over again. There are other ways also. The hot pulp of the fruit is mixed with sugar and water and used as a refreshing drink. Pickles and preserves are prepared from the fruit, and used throughout the year with bread and vegetables. Thick round cakes are formed when the juice is dried in the sun. These sell all the year round. One can mix the juice from the different varieties of mangoes and get a mixed blend of flavours.

The mango-tree, by its important fruit and its profusion, virtually stands for the spring. It is sung by the poets who write of spring and love. It is associated with the melodious singer, the *Koel*, the herald of *Basant*, the season of love-making and youthful merry-making. There is no Indian lyric without the suggestion of a mango-grove and its deep, cool shade. The tree provides useful material for fuel and timber. Its wood is used for building purposes and furniture.

The utility of the mango is indeed great, but its popularity is even greater. The mango season occasions picnics and mango-parties all over India. People move leisurely to a neighbouring garden after a light shower and enjoy their summer afternoons eating mangoes and cooing to the long, deep songs of the Indian cuckoo. The gardeners compete with one another in presenting the best fruit and there are private and Government mango-exhibitions to encourage the scientific cultivation of this most favourite fruit of India.

3. DOMESTIC PETS

1. INTRODUCTION :—(*a*) *The historic role of pets.* (*b*) *Why pets?*

2. THE BODY :—(*a*) *Some domestic pets.* (*b*) *The dog.* (*c*) *The cat.* (*d*) *The birds.* (*e*) *Bird-pets of the old Lucknow days—pigeons, cocks and Bulbuls.*

3. THE END :—*Some general remarks.*

From the very beginning of human history man has been known to exercise great powers and in virtue of them tame other innocent but useful animals. For ages man has been keeping domestic pets. He showers his love on them and looks to their welfare. There are different kinds of pets which people keep. The selection of the pet is a matter of personal choice.

It is very difficult to know for certain why we keep pets. Perhaps the reason is that by nature man is a loving creature. He hungers for affection, even if it is mute. People who keep pets are so attached to them that they cannot bear to part with them. Their love for them is so great that they will cheerfully suffer every discomfort for their sake. The pets in their turn love their masters, and there are stories which tell us how useful they have proved.

The most popular of domestic pets is the dog. The dog is a very useful animal, and perhaps there is no more faithful animal, He amply deserves the affection bestowed by his master on him, for on several occasions he has saved his life and property. There are few animals which have so many classes as the dog. Dogs are of different breed. They are of different sizes, forms and colours according to the nature of the land where they are found. The Lapland dog is as white as ice, and thickly covered with big curly hair. The dogs we find in our homes are of many colours, particularly white or black, and they have no hair on them. The tropical climate does not require any such covering. Then there are mastiffs, the grey-hounds, the bull-dogs, the stag-hounds, the blood-hounds and the terriers. The pet dogs return their love by working as watch-keepers of dark nights. People fondle them as if they were little children, and shower great love on them.

Then there is the cat. She likes human association, and she has so loving a disposition that almost no effort is needed to tame her. She has a smooth and glossy fur. She is a greater favourite with children and women.

Many people are fond of birds. They are of many colours and nice plumage and many of them are loved for these. There is the parrot. People are pleased to pet the hilly variety which is large in size with a prominent red beak and glistening green colour. And there is the *maina*, the bird which so faithfully mimics the human voice. She is not so frequently seen now-a-days, but once it was common in every Indian home. Then there are the pargiters and the Bulbuls. Some people go about with these birds on sticks. In the last century almost every man in the capital cities of

Lucknow and Delhi, particularly if he was connected with the court, tamed these pets. Taming and training them for the market was virtually an art. The Nawabs and the princes arranged pigeon and bulbul-fights. Cock-fights too were a common feature of the day, and a good fighting-cock cost much. The winners brought fame to the owner and money and favour at court followed in its wake. Western education has brought new hobbies, and these older ones are looked down upon. To-day no one will care to attend a bird-tournament. Our contact with the West has taken out of us the poetry of life, and we take little interest in such insignificant things as birds. We are more busy elsewhere.

Man has ever been keeping domestic pets. In the happy old days they were the rule and not the exception. Deer and doves used to be common in ancient India. The maidens of the hermitage loved them. We know from Kalidasa's *Shakuntala* how dearly the maiden Shakuntala loved the deer of the hermitage of her father, the Rishi Kanva, and how anxious she felt for a pregnant she-deer when she was to leave her for the land of her husband. Doves were very common in the Moslem reign of the middle ages, and the sky resounded with their flutters. They were trained to dance to the rhythm of sweet notes, and they carried love-messages between lovers. In fact, domestic pets have done much to soften the brute nature of the primitive man as he marched towards culture, fellowship and civilisation.

B. ON SEASONS

4. THE RAINY SEASON

1. INTRODUCTION—*General remarks about Indian seasons.*

2. THE BODY—*(a) The advent of the rains. (b) Signs foretelling rainfall. (c) The rain-shower after the great summer heat. (d) The refreshing effects of the rains on man, animal and nature. (e) The Monsoon and its effect. (f) The usefulness of the rain. (g) Some disadvantages.*

3. THE END—*The rainy season is a great event in a tropical country like India. The Meghduta of Kalidas.*

In European countries there are three distinct seasons—the winter, autumn and summer. In our country too there are three seasons of importance—the summer, the winter and the monsoons. The *Shastras* divide the Hindu year into six seasons, but the main divisions are the above three. The other three seasons only mark the transition period between them, and are not so distinct.

The rainy season is marked with heavy downpours in India. In the cycle of seasons, it comes after summer. The water which has evaporated during summer comes down as rain. The heavy rains of the tropics with accompanying flashes of lightning and loud peals of thunder are seldom found in other parts of the world. The excessive heat of the summer is responsible for such heavy rains in the tropics.

The approach of the rains is indicated by terribly hot days. The air is so hot that one sighs for a shower. The body perspires, and the stillness of the air tires the patience. Then, big clouds begin to roll up the horizon. They look like so many black bees of immense size. They roll in the sky and shake the earth with their long and echoing thunder. Then they fall in torrents and drench the parched earth.

How pleasant are the rains ! What a relief they give after the long and tiresome summer with its dust-storms and scorching sun ! The advent of the rains is greatly cheered and people dance with joy as they wet their skin in the fresh

shower of July. Children clap their hands, and raise their sweet songs. The narrow streets are soon knee-deep under water and one can hear the youngsters fighting over their paper-boats as they throw them on the flooded steps. The village-ladies raise their *Kajli* songs, and the village-girls swing to the rhythm of the rain.

In our country the rain is brought by the Monsoon winds. 'Monsoon' comes from an Arabic word which means 'Seasonal' or pertaining to season. The Monsoons are the wet winds which blow inland from the sea and begin the rainy season in India. We are an agricultural people and we eagerly await the coming of Monsoon. It brings life to the thirsty earth. The country-side is soon covered with velvety green, and birds, beasts and even plants are refreshed.

But no one feels more joyful than the peasant who hails the rains with songs as he goes behind his primitive plough. He has tilled the hard earth under the burning sun, and made deep furrows. Now he will sow his seeds and watch his first seeds germinate. But he is not free from the fears of the future. A heavy, untimely downpour may do as much harm as no rain at all. He looks at the first clouds as they float over him with joyous but anxious eyes as he stands by his plough musing over the prospect of the year.

The rains have their advantages. They purify the air. They bring water to the thirsty and unyielding earth. They give the land its beautiful green grass and variegated flowers, and coloured rainbows to the sky. They make the world so beautiful to live in. But they have their disadvantages and dangers. Heavy rains cause floods. In lowlying lands men and animals live in danger of being swept away at any time. Many houses fall down and there are famines and disasters.

The roads are muddy and the bridges are unsafe as the rivers roar dangerously beneath them. Cattle and men fall victims to lightning. All communications are stopped and vegetables and plants decay and rot. Mosquitoes breed luxuriously and malaria and other infectious diseases caused by the accumulation of filth and stagnant water, take a large toll of human life.

Notwithstanding its drawbacks, the rainy season is a boon to mankind. No rains means no food and no life. It gives colour and delight to the world, as no other season gives. The rainy season is particularly beautiful in India. That is why Indian poets are never tired of singing the pangs of love born of separation at the advent of the rains. Kalidas, the greatest poet India ever produced, has solemnized the first day of *Asada* in his great epic, *Meghduta.*

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5. THE INDIAN SUMMER

1. INTRODUCTION—*The summer in the different parts of India.*

2. THE BODY—(*a*) *The advent of the summer*, (*b*) *A summer day in India—morning, noon and after, evening and night.* (*c*) *The difference to the rich and the poor in a summer day.* (*d*) *The epidemics that break out in this season.*

3. THE END—*The easier ways of the Indian summer for the poverty-ridden Indian masses.*

India lies between the tropics, and like other countries lying in this zone it passes through a very hot summer. The plains are particularly hot during the summer, as they are away from the moderating influence of the sea. But the sea-shores and the hills are pleasant even in the hottest weather.

It is only in the United Provinces and Rajputana that it becomes unbearably hot and loss of life results from the heat-waves that are so frequent.

The weather becomes hot as early as April, yet in most places, life does not go very easy. Intense heat, however, prevails during the months of May, June and July. In the middle of June the temperature rises to above hundred and ten degrees in many places in the plains. Life becomes a burden. There is no moisture in the atmosphere, and the winds are dry and scorching.

The summer day breaks with a soft breeze. This is the coolest part of the day when walks are best enjoyed. The birds chirp and the *Koel* sings in the mango-grove. The nights are hot and only in the early mornings can we snatch a few hours of sleep.

As the sun rises higher the rays become hot and piercing. People hurriedly finish their work. The mornings are the busiest in summer, as none would dare stir out at midday. At noon, the sun stands vertically over head, and a blistering wind begins to blow. This hot wind is called *loo* in Hindustani. This is a very dangerous wind. It produces blisters, scorches and burns the skin, and on the days when such a wind is blowing hard, all outside activity is suspended till it subsides.

The summer days are the longest. They are lonely and tiresome. People seek cool shade. The sun spits fire, and turns the earth into a hot oven. The floors and the walls radiate heat and the roof is virtually baked. The doors and windows and shutters are all kept closed.

In the evening the hot winds die down and it becomes cool. People can come out of their voluntary confinements

and the market places and bazaars grow thick with men and women who go out for shopping. Parks, gardens and playgrounds are crowded and people pour into cinemas and pleasure houses. But sometimes the calm mildness of an evening is broken, and there are dust-storms. The winds blow furiously and there are clouds of dust which darken the atmosphere. Occasionally the dust-storm brings a shower, but there is no relief. The heat continues to be the same. At times there is no puff of wind. There is a lull in the atmosphere which makes the condition even worse.

The nights are cooler than the day ; not so all. The later parts of the night are always better. They bring sweet dreams after hours of watchful waiting for sleep.

The summer days go well with the rich who fight them with the most modern scientific inventions. They have *khastattis*, electric fans and cooling machines. The poor have only their hand-fans which are but useless against the tyranny of the weather. When there is no wind they take their midday naps in the shade of the mango grove or under a banyan tree. Some have to busy themselves in their dark, dirty but cool mud-huts. Yet this is not always possible. The farmer has to till his field so that the first shower finds it ready. He has to keep on breaking the hard earth under his feet.

With the summer come the epidemics of cholera and small-pox. Things get spoilt readily. Cooked vegetables cannot last for half a day. Insanitary conditions prevail. Yet the season has its bright side too. To the poverty-ridden masses it is not so severe as the winter and the rains. They cannot go naked in winter as they do in summer, and there is no fear of their mud-huts collapsing in heavy downpour.

6. WINTER

1. INTRODUCTION—*(a) The difference between the European and Indian winter seasons. (b) The advent of the winter in India.*

2. THE BODY—*(a) A winter day—how spent. (b) The sky and the weather. (c) A season of warm clothes and blazing hearths. (d) The difference it makes to the rich and the poor. (e) A season of games, indoor and outdoor. (f) The harvest time in India.*

3. THE END—*The uses and abuses.*

Winters in Europe are characterised by a great lowering of atmospheric temperature. It is regarded as a bad season, which means a great strain on the population. Snow-storms and hail are common there. In India it is not so dreary, nor has it such extremes of temperature as cause disastrous effects. It comes after the rains, and lasts for four months. The season sets in with the beginning of November and lasts till the end of February.

A winter day dawns with fog and mist hanging on tree-tops and grass blades. In some places it is bitterly cold and a peep out of bed has a chilling effect. People remain in their beds till late hours. As the sun rises high, the mists gradually melt away and the vision is clear and serene. Dewdrops hang on the window-panes, and on trees and grass. They shine like small pearls and diamonds.

The day is the shortest of the days of the year. During the greater part of the day the sun shoots out its beautiful bright rays, and the air is calm and cool. The sky is clear. One may sometimes see white fleets of cloud sailing across the sky, and there may be a shower or two, but this is only occasional. Time flies so quickly in winter. The evenings are pleasanter than the summer ones, and the nights are

the longest nights of the year. People cover themselves in warm clothes from early evening and do not stir out of them till it is late in the morning. People sleep well and long.

Winter is the season of warm clothes and blazing hearths. Rich people wear clothes made of Kashmere-wool, and stir out in their woollen overcoats with soft, milkwhite fur laid around the neck. They use woollen gloves and socks. The poor content themselves with cotton made clothes. Many are so poor that they go half-naked and it tells on their health. The poor peasants have to pass their chilly sleepless nights near the straw fires, which can hardly warm up the air. Cold and biting winds freeze their spirit out of them. It is particularly hard with the cultivator who has to pass his nights over the *machans* in his fields. A sunny morning is a great boon to him and he basks in the sun for long hours.

The season is the best both for out-door and in-door games. Cricket, hockey, volley-ball and polo are best enjoyed during the winter season. People spend the afternoons and the long nights between short naps and indoor games like chess and cards. It is very comfortable to sit near the fireplace and chat or ponder over the next move before a chessboard. The village-youths too have their many out-door games. Of all these, *Kabaddi* is perhaps the most popular.

Winter has many pleasures. The crops ripen and as one passes near a field, one can see golden ears glittering in the pale sunlight. Fields are mown. One sees the corn being husked, and hears the harvest-songs raised by women reapers in groups. The earth is covered with beautifully coloured flowers. Gardens are at their best in this season. Markets are full of cabbages, cauliflowers, peas and other vegetables

and fruit-sellers swell in plenty. There are plenty of oranges and grapes, apples and bananas.

Winter is perhaps the most healthy season. Health improves and appetite grows. Epidemics such as cholera and small-pox are less frequent in winter than in summer. The season gives energy and zeal for work.

But it has its own drawbacks. The poor suffer from bad clothing and housing conditions. When the cold reaches its extreme, the senses are benumbed. It is at this time that people get chilled and die. Many fatal diseases spread and take heavy tolls of life. If the inclement weather continues long, the loss is heavier.

7. THE SEASON I LIKE BEST

1. INTRODUCTION—*The spring is the season I like best.*

2. THE BODY—*(a) The advent of the spring at the beginning of the month of Phalgun. (b) The spring—a season of flowers. (c) Some spring scenes. (d) The spring festivals—Basant Panchami, Phalguni and Holi.*

3. THE END—*The spring and the poet. A poem quoted.*

The spring is the season I like best. It comes after the world has passed through the rigours of winter, and clothes the naked trees with green foliage and rich variegated flowers. This is the loveliest of all seasons when Mother Nature is so bountiful to her children.

The Indian winter ends with the month of *Phalgun.* Nature wakes from its cold sleep into a new life. The south breeze begins to blow. The cuckoo (*koel*) pours forth its rich melody. A new world of dreams is created and recreated as the weather changes from day to day. The sky is fine.

The spring in India is not so marked as in European countries. Broadly speaking, it falls within the summer. It

so smoothly merges into summer that no one would notice the change. The fields present a very beautiful appearance. They are yellow with pale linseed flowers. The gardens and parks are a-bloom with flowers. The sunflower, the poppy, the *gulmohar*, the butter cup, the rose make the earth a painted canvas. The *bakul* bends low beneath its clustering flowers. *Madhavi* and *Mallika* fill the air with their charming scent. Bees hum. Waves of golden butterflies pass over the flowerbeds.

The sugarcane gathers juice and raises its head. Tufts of long tiger-grass are seen above it. Many fruits ripen. The crops germinate. The *Palasha* tree dresses in red blossoms. which look like red rubies.

People are animated into activity with the advent of this season. They experience a new throbbing in their hearts. The cool *Malaya* breeze fans the fire of love and people sigh for their youth and beauty.

Perhaps leaving aside the rains, no season has struck a deeper note from the chord of the human heart than the spring. In almost every country and every nation, we have love-festivals. They are festivals of light, joy and love-dances. In our country, the coming of the spring is celebrated by the Basant Panchami. This is a very old festival and Sanskrit Dramas are full of descriptions of beautiful pageants headed with the King and his nobles on their elephants as they passed through the main streets. The Raja went to the temple of *Kamdeva*, the god of love and offered his stately gifts to the priest. The first ear of the corn, and the fruits of the season were blessed by the deity of the temple before people used them. Even now-a-days, on the day of Basant festival, people put the young sugar-canes and green corn-ears before the god of the season. In Bengal

the festival is known as *Phalguni.* Men, women and children dress in yellow dhotis, kurtas and saris, and begin the new year day with drama, feast and music. The famous festival of Holi, associated with the eternal lover and philosopher, Lord Krishna, also falls within this season.

It is not for nothing that the poets of India have celebrated this season in their poems. Where on earth is such green splendour ? Where such fragrant flowers, and bright bowers ? This is the season that brings out the best of Nature and man, especially in our country. Thus Sarojini Naidu says :—

> Heart, O my heart ! Lo .the spring time is waking
> In meadows and grove,
> Lo, the mellifluous Koels are making
> The paens of love.
> Behold the bright rivers and rills in glancing,
> Melodious flight,
> Behold how the sumptuous peacocks are dancing
> In rhythmic delight.

C. ON NATURE & NATURAL PHENOMENA

8. A MOONLIT NIGHT

1. INTRODUCTION—*Moonlit night in a warm country.*

2. THE BODY—*(a) Full-moon nights in colder and warmer climes compared. (b) A moonlit night spent in a country-side. stanza quoted. (c) The river-side on such a night. (d) On the sea-beach. (e) Some country scenes.*

3. THE END—*The psychological effect.*

In warm countries like ours, the moonlit night is a very special feature. Of all the aspects of nature, it is perhaps the most beautiful. The earth is bathed in white and cool beams. The full-moon shines in a colourless sky and bestows a majestic grandeur on the earth below. The void between the earth and

the sky appears to be filled with sweet-faced fairies dancing for joy.

Colder climes are not so much favoured. There the sky is more often overcast with clouds. There are fogs and mists which the pale moonbeam fails to penetrate. The people of the warmer countries can enjoy the beauty of moonlight out-doors. The inhabitants of colder ones cannot. They are obliged to cover themselves, and not stir out in their cold nights.

A moonlit night can best be enjoyed in the open countryside. Modern cities with scarcity of space and over-population only leave some big holes to peep into the sky. There are no fields and no meadows nearby. The sublime beauty of Nature at its best is alien to the spirit of our cities. The countryfolks have nature at their elbow. They stand face to face with a majestic healing power. They alone can understand what the poet means when he says—

> Oh ! Sweet and beautiful is the night,
> When the silver moon is high,
> And the countless stars like clustering geme
> Hang sparkling in the sky.

The most beautiful place to visit in a moonlit night is the river-side. The water of the river sparkles under the bright full-moon and reflects the my riads of stars. The breeze whispers sweet murmuring lullabies to the ripples as they move restlessly on their sand-beds. The small wavelets made by an occasional splash against the bank sparkle in the moonlight. The silence reigns supreme casting a weird spell on the visitor.

No less beautiful is the sea-beach. The vast, boundless expanse of water throbbing under the sweet embraces of the moon carries one from mystery to mystery. The white foam

dances on the waves as the tide moves in and out. A thousand rainbow colours are scattered over the surface as the moon-beams are refracted under the deep blue water. Our mind soars high as we stand on the sea-beach and watch the great marvel.

Fields and meadows turn into fairy-lands. Tiny dewdrops are strewn on the green grass like so many pearls. The ripening corn glitters like gold. Tree tops are clothed in a blaze of glory and underneath them a network of dark shade and bright light catches the fancy. The earth seems to be flooded with the soft mellow light of the full moon. Earth is no more the same earth, and sky no more the same sky. The magic touch of nature has changed them so that they appear to be made of 'such stuff as dreams are made of.'

The moonlit night produces a very subtle influence upon the human mind. Moments of unearthly joy follow moments of unmeaning melancholy. One remembers a thousand things at the same time, and ponders on the debit and credit side of his life. But above all his affliction and joy, he feels himself to be elevated into the presence of an unknown, powerful and beauteous Destiny.

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9. THE SUNSET

1. INTRODUCTION—*Sunset, a beautiful sight.*

2. THE BODY—*(a) Science knows no sunrise and no sunset. (b) The beauty of the sun setting behind a hill. (c) A sunset scene described. (d) A summe sunset. (e) The sunset on a rainy day.*

3. THE END—*The sunset and the world of life.*

Sunset is always a beautiful sight. At times when the day has been cloudy, or the place where one stands is a sea-

beach or a hill, the beauty of the sunset is increased. None who has seen an exquisite sunset would ever forget it.

Scientifically speaking there is no sunrise or sunset. We do not believe to-day that the sun moves at all. It never rises nor sets. It appears to do so. The rising sun at the morn and the setting sun at the close of day are phenomenal things. To-day we know that it is the earth that revolves round the sun. The sun stands still. Yet the popular notion has not changed and old expressions persist as relics of ancient belief.

Yet what is phenomenal and untrue is so wonderful a sight that we are lost admiring it. Sunrise and sunset are both beautiful to look at. They have been praised by poets, and they add to the beauty of mornings and evenings, At sunrise the sun is getting brighter and brighter every moment. At sunset it gradually sheds away its lustre till it is dark. At places, hills, water or forests give such a good background to the sunset, that people traverse long distances in order to see the sight.

The sun setting behind a hill offers a different scene from the sun setting in a plain. The horizon is lost sight of behind high hill-tops, and the sunset comes much earlier. The hills become red with the colours of the departing rays, and then effect is weird. On the sea-shore we can sight it almost going down into the water. In a jungle we cannot see it in full. Green vistas of trees filter the parting rays, and you can see an occasional glimpse of the setting sun.

How beautiful is a sunset ! Its golden light gradually merges into innumerable shades of orange and pink and slowly disappears. The whole atmosphere is changed after the sunset though the change is so gradnal that it is almost imperceptible. The western sky becomes a flaming red.

Sometimes the sun sets down the horizon, and a very bright glow is left behind. It seems that the sky is on fire. But the most beautiful of all sunsets is seen on the sea-shore, when the waves and ripples invariably become liquid gold.

A summer sunset is, in a manner, different from one in winter. During summer it is bright red and radiant. In the winter, the colour is mellowed and more agreeable. A sunset on a rainy day assumes various forms of beauty according to the clouds which gather on the western horizon. Sometimes there is a rainbow against the sunset, and the effect is quite different. The colours vie with each other in brightness. It is during these days that we admire a sunset the most. The departing orb seems to stand on the verge of the world and bid us goodbye for the night, while the earth looks dismal and calm. The vermillion-tinted forehead of the evening appears very charming!

Men, birds and beasts begin to retire from their daily work. Birds stop chirping and return to their nest. Cattle tread the path they know so well with a silent gravity. Calmness hangs in the air. The sunset fills the observer with a longing for rest and dear faces around the hearth.

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10. CLOUDS

1. INTRODUCTION—*The poetry of clouds.*

2. THE BODY—*(a) Cloud as seen from a river-side in July. (b) What they mean to our fields and farms. (c) Clouds and village folks. (d) The legendary songs.*

3. The END—*The disasters caused by clouds sometimes.*

There is no one who has never experienced the poetry of clouds. You need not go to seek it. It comes to you as

leaves come to the trees in spring. The rains begin with great clouds rolling in the sky and sending water, thunder-storms and lightnings to the earth. The air reverberates with the sound. There are clouds of ebony, jade, champa and silver. There are thick clouds, and thin fleecy clouds. No poet will exhaust their variety.

The best of the clouds can be seen as one stands in the country on a river-side some day in late July, and watches them raising their heads rising up the horizon. They advance like trained armies, and one can mark their columns as they swell and march on to victory. Sometimes a cloud sails over a cloud, now in one direction, now in a direction opposite to it. This makes a very absorbing prospect. One can stand watching the swift or leisured movements of the clouds overhead, and not feel bored. Such is their grace. Children like watching them and recognizing their familiar shapes. Now there is a lamb in the sky. A moment after, it is a camel. Now a huge mass of blown up cotton ; now solid cotton bales. Now thick icebergs afloat on the blue water ; now they melt down in streams.

India is a land of fields and farms where earth yields food and life. Clouds bring rain to the earth baked to a brick with the summer heat. They are anxiously awaited, and people raise their hymns of praise as the first cloud of July stealthily enters. The crops depend on them. Are they heavy clouds ? Are they timely ? Such thoughts as these guide the plough.

And clouds bring merriment in their wake. Girls sing rain-songs in their melodious voices and maidens swing in gardens. The ploughman bends over his plough and sings aloud some couplets from the knightly adventures

of *Alah and Udal.* At evening they celebrate the victory of some legendary chief with chorus and cymbals.

But clouds may bring disaster as well. They can turn over the whole ocean on the earth and flood it sweeping away men and cattle. Sometimes it rains cats and dogs for days together and people are confined to their small rooms. Outside, the streets are flooded and houses tumble down, Heavy losses of life and property are caused in this way.

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11. MOUNTAIN SCENERY

1. INTRODUCTION—*Oh dread and silent Mount !—Coleridge.*

2. THE BODY—*The mountain scenery.* (b) *Moonlit nights spent on a hill-side.* (c) *The valleys.* (d) *Mountains in winter.*

3. THE END—*The mountain is a mighty presence.*

Coleridge has most aptly expressed the sentiments of a man who visits the mountains for the first time. He writes in an ode—

> Oh dread and silent Mount ! I gazed upon thee
> Till thou, still present to my bodily sense,
> Did'st vanish from my thoughts ; entered in prayer,
> I worshipped the invisible alone.

Nothing else so impresses the traveller with a sense of grandeur and majesty of Nature as the beautiful scenery of the mighty mountains lifting their peaks to the blue sky.

It is difficult to analyse the subtle appeal of mountain scenery. There are the grand mountains themselves with their rugged crests and lofty cliffs, beautiful and enchanting. Now one sees them reflecting the shadow of a passing cloud.

now they are bathed in bright sunshine. The sunset makes them ruddy, and when night falls, calm and cold darkness envelops them. The most fascinating mountain scene is made when beautiful showers fall and thunder and lightning visit the mountains.

Then there are the moonlit-nights spent on a hill-side. The magic charm of moonlight sends the snowy tops into a deep slumber. Little streams of crystal clear water drip from the cliff over low beds of rocks.

The valleys are invariably pictures of delight. Little birds with feathers of charming colours twitter, and the butter-flies with wings of most beautiful hues flit from flower to flower and bed to bed. Lovely flowers and beautiful farms provide sources of delight to the eye. One feels the mystery of nature as one watches the sun rising behind the distant hills, and sending its warm beams through misty atmosphere around them.

The scenery at the top is made by trees covered with thick foliages which are covered white with snow if it is winter. Dense forests of tall pine and teak so valuable to men, keep watch over the distant valleys. If there are lakes nearby, they lie dark as the cloud passes over them or smile in the bright sunlight,

The mountain is a mighty presence. It is the cry of the Mighty Unknown lifted over to the skies. Here Nature plays hide and seek, and man enters into the secret chambers of silence. Ancient hermitages often stood between hills, and the calm, deep and mystifying silence of the mountains spoke words of wisdom to the *Rishis* who were day and night in the quest for Truth.

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12. GARDENS

(Epistolary Style)

1. INTRODUCTION—*An invitation.*

2. THE BODY—(*a*) *Garden as a hobby.* (*b*) *The delights of a garden.* (*c*) *Flowers, fruits, and birds in a garden.* (*d*) *The Bible story of the first couple in Eden.* (*e*) *The deep rooted love for garden in man.* (*f*) *The hanging gardens of Babylon; gardens in Greek and Roman Poetry; The rose gardens of Persia; Indian gardens.*

3. THE END—*Some pleasures of a garden. The invitation repeated.*

Dear Kishore,

I want you to come and stay with me when next you are in our neighbourhood. Your cousin says that you intend visiting him shortly. I shall be delighted if you can come to me, and spend some part of your vacations with me. Rest assured of a hearty welcome!

You know my hobby. It is no other than gardening. I keep two gardens. One of them is attached to our residence. The other—a larger one—lies beside the river. Father is a great lover of flowers and fruits, and I feel that you will appreciate his taste, and the labours he has bestowed on these gardens from the time he began the life of a retired man.

Your city people do not know how delightful it is to have a garden. Your seasons are marked by certain particular dates of your calendar. You do not take a hint from Mother Nature herself. The most you can have of Nature are your parks with velvety grass, but no flowers and certainly no fruits. If you come here, you will see how friendly and bountiful Nature is to man. There are roses. There is the *champa*. There are *maulsiri*, *harsingar* and *guldaodi*. There

are a hundred kinds of flowers. There is no season without them. And there are palm trees and mango-trees and *Jaman* trees. You can get fruits in every season. Then there is the shade, and there are the sweet smelling bowers where you lie down and hear the green parrot and the black cuckoo. One can never enjoy a better rainy season than in a garden. The black clouds seem to cover it, to touch it, and even to animate it to green life. You walk under a dense tree, hours after a rain, and bright cool gems of water softly drop on you, and make you wet.

Do you remember the Bible story of how the race of mankind began its existence? Do you remember it was in a garden? "And the Lord God planted a garden eastward, in Eden; and there He put the man He had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil... And the Lord God took the man and put him into the garden of Eden to dress it and keep it." We may think this old story a myth. There is the theory of Evolution, and to-day no one will believe it. Yet it is certain that men have loved gardens from very ancient times.

Don't you know the proofs? Do you not remember the wreaths of flowers that have been found in the Pyramids on the tombs and the Egyptian noblemen? Then, there are paintings on the tombs which tell how very fond the Egyptians were of their gardens. There are the famous hanging gardens of ancient Babylon. Greek and Roman poets have again and again sung of gardens, vine-yards and olive yards. Pieces from Horace were included in our Text. Do you remember the fabled garden of Hesperides, where the trees bore golden

fruits and which was guarded by a dragon? Persia was famous for its gardens of roses. In our country, too, the proofs are not wanting. Many of the stories from the life of Buddha have their plots laid in some park or other. The love of the great Moghuls for their garden is on record. They planted such famous gardens as Shalimar and Nishatbagh in Kashmir, and Shalimar in Lahore. It was on seeing the flowering beauty of Shalimar garden one summer morning, that the Emperor Jahangir wrote the famous couplet—

Agar firdos bar rooye zamin ast,
Hamin asto, Hamin asto, Hamin ast.

(If there is a heaven on Earth, it is here, it is here, it is here!)

I repeat that gardening is a delightful and most interesting hobby, and if you quarrel on this point, I can summon Lord Bacon with his essay on "Gardens" in my witness-box.

Come on, my friend. Leave struggling with your books for the present. You will find here a very agreeable contrast to the white-washed walls of your room in that crowded quarter of the city. Let fragrant breezes refresh your body and mind alike, and soothe your strained nerves. Come. You will find plenty of education here. The tending of beautiful trees and shrubs and watching them grow from the seed to the opening flower and the ripening fruit is in itself an education.

Are you tired of my praise? I hope, you will soon be here, and see for yourself that I am not wrong. Father and mother also wish me to say that they will be very pleased to receive you as a guest.

Hoping you will be able to come.

I am
Yours sincerely,
Dinesh.

13. FLOODS

1. INTRODUCTION—*Flood, how caused.*

2. THE BODY—(*a*) *The low-bedded rivers of our country and the heavy Monsoon downpour.* (*b*) *The havoc caused by a flood.* (*c*) *The rescue work taken by the Government and Social Service Institutions and its limitations.* (*d*) *The crops and vegetables rot; the effect—epidemics like cholera and plague.*

3. THE END—*Floods today, and, in ancient times—historic and prehistoric.*

A flood is brought about by excessive rain causing a river to overflow its bank. The water flows over low-lying fields and sweeps away men, cattle and all movable property as it rushes along in howling streams.

Our country is a vast stretch of plains. For miles and miles there is no sign of a rock. Great rivers water it from the melting snow in the summer and the rain-water in the rains. The rivers do not flow very rapidly and, as a consequence, they do not cut deep beds. A very heavy downpour will fill them upto their brim and they will invade the level plain on both sides.

The havoc wrought by flood is enormous. There is much loss of life and property. Sometimes it comes so swiftly and stealthily that men are taken by surprise by the incoming flood and stand helpless. They find themselves crushed to death under the weight of collapsing walls, or washed away by cruel waters. The few who escape have to leave all their property and cattle behind at the mercy of the tide. Whole villages are swept away in this way. Crops are destroyed and thousands of men become destitute. Many more stand on the verge of starvation.

No one who has never once been to a flooded area can picture to himself the misery of the people who are subjected

to this great calamity. It is as devastating as an earthquake. And there is no remedy against it. The utmost that can be done is to raise mud-banks but these cannot stand long against the current. The Government and the institutions devoted to Social Service run to the rescue as soon as the news of a flood is received, and in some cases they do effective work. But if the flood continues, they are helpless to a degree, the panic is so great that the rescue-work itself is much hampered.

The after effects of a flood are even more disastrous. The crops rot in the standing water, and there is no corn. There is a famine, and sometimes it is so great that supply from the outside fails and people starve and die. Sometimes the retreating water leaves a bed of sandy alluvium on hitherto fertile ground, and makes it barren. When such is the case, there is no hope for the cultivator. Vegetables decay, and as people continue using them, epidemics such as plague and cholera spread and take thousands of human lives. People live under the sky for months together and suffer from cold. It requires much pain and much money before they can be once more housed. There is no return to the normal life for long months after a great flood.

With the rise of the swift means of communication like trams, lorries, motors and aeroplanes, we can meet the difficulties of a flood much more effectively to-day than we did in the middle ages. Distant parts of a country are brought much nearer, and it is possible to lessen suffering and save lives. The degree to which such help can be brought depends on the magnitude of the calamity, and the extent of the area which is affected. Such effective and quick help as can be brought at a moment's notice in our day, was not possible in ancient times. Hence, the toll of human life was much

greater. The memory of a great flood lived long in the stories of the nations of old. There are many such stories which show that floods were never unknown in the history of man. There is the story of Noah's Ark in the Old Testament. The *Purans* of the Hindus again and again refer to a great flood which destroyed the race of the gods, leaving afloat one of them—*Manu*—from whom descended the race of man.

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14. A SUMMER WALK

1. INTRODUCTION—*Morning and evening walks best enjoyed in summer.*

2. THE BODY —(*a*) *A summer by a river-side.* (*b*) *The various scenes.* (*c*) *The goddess Usha of the Rigvedic Rishis.* (*d*) *The evening walks in the summer—the deep trance of nature and the fall of dusk.*

3. THE END—*The usefulness of such a walk; Its influences on health and moral life. A quotation from Tagore. One stands face to face with life, truth, and beauty in a summer walk.*

The rigours of the summer season are very great in our country, and morning and evening walks are best enjoyed during this season, as these are the coolest periods of a summer day.

Earth has not anything to show more fair than the beauty of the morning by the river-side. There is none who could pass by so touching a sight. Everything is bathed in a flood of golden light. The rising sun is the grandest of spectacles and the sky is full of a hundred different colours. The dewdrops glisten on the grass, and the trees and flowers appear brighter and fresher than ever.

As one passes through the city-streets one can feel the strength of the new dawn. One hears the shrill clarion of the cock and the small twittering of the birds. The doves coo from the trees, and crows caw. There is the calm silence of the morning, and one is filled with happiness that knows no bounds. Truly, the small hours of the morning are a blessing to those who live under the tropical sun.

By the river-side the whole scenery is captivating. The rosy orb of the sun slowly rises in the east and the shadows lengthen in the west. The blue vault of the sky is reflected in the transparent water, and the first rays of the sun play softly on the ripples and waves. One passes from dawn to sunrise as one stands on the bank and a soft, sweet embrace of the breeze makes one vibrate with life. The Rishis of the Vedas were great lovers of the rising morn, and their invocations to the goddess of Dawn—*Usha*—are the best lyrics in the whole of Rigveda. They have prayed to her for a life of a hundred years, and their prayers were not wasted.

The evening walks are much more silent than those of the morning. They relieve the nerves that have been strained throughout the day. The scenes too are different. They fill the mind with a feeling of sweet repose. When it is dusk, the stars rush out and the moon smiles in the sky. The blue of the river reflects the blue of the sky with the moon and millions of stars in its bosom. Everything seems slowly to pass into a deep trance.

Walks are very pleasant in Summer. They are good not only for the beauty of nature, but also for the health-giving quality of the cool morning and evening air, and for the vital energy they bestow upon us. Vicious thoughts are kept in check. There is a sweet moral life aroused in us,

and we feel touched, ennobled and lifted to a higher sphere of existence. Who will fail to feel the mystery of life dawning on him when he reads such lines as these about sunrise from Rabindra Nath Tagore? "Lo! the blue lotus of the sky has spread his blue petals, and whispered soft words. The golden bee of the sun flies upon its red wings of Dawn, and comes no body knows from where. Hark! It sits singing on the sweet bosom of the blue flower.

The Poets of the East are never tired of their hymns of praise raised for the Sunrise and the Sunset. Beauty is never worn-out and never tiresome. It lives in the animating impulse it gives to the observer. And where else does one stand face to face with life, truth and beauty but in a Summer Walk?

D. THE PAGEANT OF LIFE

15. AN INDIAN BAZAR

1. INTRODUCTION—*(a) A general remark. (b) A town and a village bazar compared.*

2. THE BODY—*(a) Description of a town bazar—people idling and shopping in the narrow streets. (b) The more modernised parts of a town bazar. (c) Description of a village bazar. (d) Buying and Selling—the chief business of an Indian bazar—the want of fixity of price.*

3. THE END—*Serves a two-fold purpose; its commercial as well as social utility.*

A bazar is a business locality where different trades of the town or village are carried on. There is a great difference between a town and a village bazar. Within a century of foreign rule, western civilisation has changed the face of an Indian town, while the village is still uninfluenced. The town bazar

is reshaping itself on the model of the lately developed big cities of Calcutta and Bombay. The village bazar is more or less the same as it was in the days of the Moghuls, or even before that. It has withstood the test of time.

The town bazar is a very attractive sight. Here we find all classes of people. There are young and old, rich and poor, children and grown-ups, officials and clerks. There are persons who are engaged in shopping, while there are idle men who while away their time. The variety of the shops of an Indian town-bazar is astonishing. Here is the shop of a stationer. He sells paper and pencils. There, next to it, is a large shop where provisions of all kinds are sold. What a variety they make in themselves ! Castor-oil, sweets, biscuits, jams—all at one shop. The next man is a butcher or a confectioner (*halwai*) or cloth-merchant. There is such a confusion and lack of arrangement. There are general merchants who do not deal with any particular commodity. There is a medley of articles useful and useless. Cups, saucers, lamps, toys, caps ! If one misses a thing here one is sure not to find it elsewhere. The crowd bustles and elbows through the narrow streets in which the bazar is situated.

Along with such a bazar most of the towns have a small bazar in a locality where sanitary conditions are better, and better arrangements are made. The dealers are better educated, and they mostly deal in foreign articles. They have fixed prices, and there is hardly any bargaining and higgling with a customer. Clean-shaven young men with their golden spectacles do business behind the counters. There is a method in the way in which they dispose of their things.

A village bazar is a different thing. There we see the house-wives bringing water from the well. We see their black-eyed babies. Flies swarm on sweetmeat shops. There are monkeys and noisy crowds. One will never miss a cow or a bull. There are loud voices within the shops, and louder peals of temple-bells.

Buying and selling are the chief business in a bazár. There are second-hand shops in every tówn which buy and sell. There are some shops which manufacture articles for them, but a greater number of them get their articles manufactured from the other parts of the town, or import them from foreign countries. Sometimes the bazar is divided into different sections. Every section deals in one particular commodity of trade. All the shops in the section have one fixed price. But, in most cases there is a want of fixity in price. This brings in the necessity of frequent bargaining which results in a deafening din or noise.

In the Indian village the bazar serves a two-fold purpose. It is a market place, while at the same time it is a meeting place of society. When there is a lull in the business, and there are not many hours of active sale, the shopkeeper delights in gossip. Thus, a village-bazar not only serves a commercial purpose, but a social purpose as well.

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16. THE LIFE IN AN INDIAN VILLAGE

1. INTRODUCTION—"*God made the country, and man made the town.*"

2. THE BODY—(*a*) *India, an agricultural country. Hence, the importance of villages.* (*b*) *The village population—its variety and self-sufficiency.* (*c*) *Advantages of village life—natural scenery, fresh and wholesome air, peace and contentment.* (*d*) *Religious and Social life of the village.* (*e*) *Disadvantages of village life—ignorance, illiteracy, superstitions, lack of medical relief; primitive way of living, insanitary conditions.*

3. THE END—*Villages are to India what nerve-centres are to our body.*

Cowper said, "God made the country and man made the town." The remark is in every way justified, for such are the charms of a country life that one sees the hand of God in its shaping.

India is an agricultural country. Ninety per cent of our population lives in villages. There are about ten lakhs of villages scattered throughout the length and breadth of the country. The real India lives in villages, and the few towns though they are politically important, do not count much.

A village has a population of less than two thousand. There are some villages which have only a few scattered houses; and there are densely populated villages. The village is a unit of Indian life, complete in itself. The people who occupy it form a unit of their own by their professions, manners and customs. The population lives near the fields in houses generally made of clay. It consists of the agriculturalist, the zamindar, the spinner, the weaver, the potter, the blacksmith, the carpenter, the priest, and the barber. People either cultivate their farms or depend for their liveli-

hood upon their manual labours. The zamindar is virtually the head of the village. He gives his land on lease to the cultivator, and in lieu of it gets grain and rental money. The priest is the religious head of the village whose hold on the ignorant villager is great. The other population mainly lives on its labour. The kind of labour depends on the profession which is generally determined by the caste to which a man belongs.

The people of the village have simpler habits than the townsfolk. They are simple in matters of food and dress. Their clothes are usually hand-spun and hand-woven. To a cultured man of the town they may give a shock with their rough and rude behaviour but they are never mean and vulgar. They are hardly people who do not shirk the hardest work. Their outlook is very practical, and their thoughts are centered around their ploughs and their sweet mud houses.

Country life is full of charms, specially to a man of the town. There is the beauty and grandeur of nature. There is a glorious sunrise, and a serene sunset. The river ripples, the cows low, and the winds sing sweet songs of peace and love through the long tufted grain fields. Trees, flowers and vegetables make such a variegated life that one is never tired of living in a village. Then there is the fresh and wholesome air. There is peace and contentment, and life goes on with sober dignity.

The villagers live a corporate life. They are free from the ignoble strife of the city life, and there is no bitterness in them that comes of rivalry in earning daily bread—a thing so common in our towns where struggle for life is so hard. In the evening time, when the work is over, people gather in

Chaupal, and as they sit smoking a *hukkah* which passes from one man to another, they talk over things of common interest, about the harvest, the rain, the tyranny of the zamindar, or some news from the town, or they hear the stories of the Ramayan and the Mahabharat. If it rains, one can hear the sharp, strong voice of one of them rising over the mud houses as he recites the exploits of a legendary warrior. Sometime it is a song of the long waiting of a lover or the tom-foolery of a clown.

The villagers are very religious. They believe in many gods and their incarnations. The cynicism that is so often met in town-folk has not penetrated into the heart of India, where people live in communion with nature, and the spirit which reigns supreme.

But there are many disadvantages of village life. Ignorance, illiteracy and superstition prevail. People are so orthodox and superstitious that they are not prepared to make any small change. They use their primitive ploughs, and count more upon the rain-god Indra than on the blessings of Science and the ingenuity of man. There is no medical relief, and epidemics and diseases result in a great loss of life. The sanitary conditions are very bad, partly due to the ignorance and lethargy of the village, but mainly due to heart-rending poverty. The zamindar and the village-bania suck every drop of their blood, and there is no money to spend on health and education. There is filth and rubbish at every step, and small pools of stagnant water are breeding places for mosquitoes and other harmful insects. The ways of a town are such that a town-boy is informed with knowledge of things so essential to him. Such facilities are unknown to a village-boy, and as a consequence, he becomes ignorant and stupid.

Villages are to India what nerve-centres are to our body. The village life needs immediate improvement. The Government has realised this, and the Rural Development Department is working efficiently. Rural libraries are established, and an attempt is being made for an effective revival of the village Panchayat system. But, if the progress is to be speedy, much more work is needed, especially by liberal social institutions from the towns. We need a practical insight into the difficulties of the village-folks, and a cautious approach to meet them. With better sanitation and better education, the villages are sure to contribute much towards our progress and prosperity.

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17. DESCRIPTION OF AN INDIAN VILLAGE

(i) On a day in December,
(ii) On a day in May,
(iii) On a day in July.

(i) 1. INTRODUCTION—*Beginning of winter season.*

2. THE BODY—(*a*) *The cold mornings.* (*b*) *The skeleton figures as they pass with ploughs on their shoulders.* (*c*) *The rigours of winter.*

3. THE END—*The dead calm of the winter-night.*

(ii) 1. INTRODUCTION—*The summer day opens.*

2. THE BODY—(*a*) *The scorching winds and the hot sun.* (*b*) *The long and dreary day of summer.* (*c*) *The short and pleasanter night.*

3. THE END—*The mosquitoes.*

(iii)—1. INTRODUCTION—*The heavy downpours and the flood.*

2. THE BODY—(*a*) *The wet day.* (*b*) *The villager passes his day in idly talking or spinning.* (*c*) *The merriments—kajli songs, and dances, the swing.*

3. THE END—*Days of anxious idle awaitings.*

(i) The month of December in India marks the beginning of the winter season. It is already very cold. The days are shorter and the nights longer.

The day breaks very silently. People do not stir out till late hours. The morning mist hangs on the tree tops and on the grassy plains below. The sun rises late, and it is long covered with dense fog. The villager has to get up early, as he has to till his field for the winter crop. Through dense fog can be seen skeleton figures moving wrapped in warm clothes which do not afford much protection. It is so cold that washing one's hands and face is perhaps the most difficult problem to solve. The villager, however, is fortunate in having wells. He can draw warm fresh water from the well, while his city brethren have only the ice-cold tap-water.

Grass, bushes and leaves of trees are all wet with dew. As the day grows and it becomes warmer there is more movement. Farmers take their cattle to the open grounds. Children prepare for their primary schools.

The morning passes very quickly. The dew-drops disappear. The farmer is hard at work in his field sowing wheat and other Rabi crops or watering them. Cowherds drive their cattle outside the village to pasture grounds. The village market is a stir.

As the sun sets in the west, the farmers and cowherds return home driving their cattle before them. There is again a dense fog. The evening is cold and damp. People light straw or wood fires, and sit around them, warming themselves and gossiping. The bigger the fire, the greater the number of faces around it. There is a dearth of warm clothing in the village, and many people pass their nights by a fire place.

Just after the small hours of the nights, the village looks as calm as a desert.

(ii) The day in the summer begins very pleasantly. The May nights are very hot, but the mornings are dry and cool. Soon the sun makes the eastern sky bright. The villager rises early from his bed. He would like to cultivate his field during the cooler hours of the morning, for it is almost impossible to bear the tropical sun.

It is not a late hour when hot scorching winds begin to blow. At noon it is so hot, and the wind is so strong that the farmer has to leave his plough, and cool himself in the shade of trees. The cowherds sleep under the shady mangoes or banyans, while their herds roll in the shallow, muddy water of a neighbouring pool.

The day is difficult to pass. It is too long and dreary. There is dead silence in the noon. However, as the evening draws near, the busy life ensues in the village. People finish their hard struggle against heat. When there is a lull in the wind it becomes calmer and hotter.

A May day is a thing not to be forgotten with its hot sun, and dust-storms. The nights are shorter. The earlier hours of the night are very hot. There is no sleep. But as the mid-night approaches, it is cooler and heavy sleep draws on, though it is often disturbed by mosquitoes which are a menace in this season.

(iii) The rainy season is characterised with its heavy downpour of water, and its floods.

The day begins with clouds rising above the horizon and thunder and lightning. Big black clouds cover the village and the trees. Cattle and birds seem struck with awe. The water comes down in torrents and soon the muddy streets, and

the newly sown fields are knee-deep in water. The villager has to do nothing. So he passes a strict indoor life and either spins on his wheel or idles away the day. His crops are at the mercy of the clouds. A heavier downpour may sweep away the well-tilled and well-ploughed earth with the seeds sown in it. His dependence on winds and clouds, which too often fail his expectations, has made the Indian villager a fatalist.

The rainy day is a difficult day for a villager. He is anxious for his crops, and he continually stands in the danger of having his cattle-stock and his small possessions swept away by a flood. Of course he has leisure, and he spends it with folk-songs, dances and merriment. The long evenings are spent easily when one of them raises a tune to the beat of a *dholak*. The womenfolk sing folk-songs as they swing under a *neem*. The rainy day is a day of anxious idle waiting which is softened by songs, festivals and indoor merriment. Outdoors the clouds empty themselves.

18. A DAY SPENT IN A FAIR

(Epistolary Style)

1. INTRODUCTION—*Arrival at the fair of Kumbh.*

2. THE BODY—*(a) The great din of crowd. (b) The morning scene at the bathing ghat. (c) The shops and the sellers. (d) Religious preaching at Kumbh. (e) The mahants and the sadhus. (f) Social Service Institutions, the police and Government Departments at work.*

3. THE END—*The religious life of India represented at Kumbh. The importance of the fair.*

Dear Gopal,

I am writing to you from Mahanand Mission Social Service Camp at the Kumbh Fair. How I wish you were here !

Our train arrived late in the evening. There was such a rush at the station that no hackney carriage whatsoever was available. We had forestalled that, as the trains were stuffed with people going to take their bath at the sacred confluence. What a medley of queer faces and strange dresses! It was almost a variety show.

So, we walked. After walking some distance we reached the place which looked like a Holly-Wood Circus. The Mission camp was still a mile off, and we had to reach it passing through a chaos of men, tents and animals. At last we got there. It was hard work to tiptoe through a crowd with a box to carry.

The food was ready, and I took a little of it. I would have liked a sleep, but the excitement was not yet over. I made a round with a volunteer, and thanked God that it was after all good to be there.

When I returned I instantly went to bed, but there was such a roar going on throughout the night that I could hardly sleep for two hours. You know a sleepless night is a hard job for me, and you can well imagine my reaction.

I got up early in the morning and took a bath in the river. This was not the main day of the fair, yet the bathing ghats and the banks were full of men, women and children since the very dusky hours. There was a constant stream of bathers going to and coming from the river. As the day dawned, the chant of the hymns was louder, and the crowd became denser. As I gazed at the faces I could catch the glimpse of the religious soul of India mirrored in them. What a crowd! This was the real India. It has been stripped by the foreign exploiters, yet there is no cynicism and no nihilism. Traditions die hard, and they seem never to *die in*

India. Religion is a solace to these unprogressive, poverty-stricken millions of our country.

There were shops of all kinds surrounding two sides of a central road. Confectioners, drapers, tailors, grocers, bakers, booksellers and others stood side by side. Each shop was crowded with customers, especially the confectioner's and the toy-seller's. The shops were built of straw and bamboo-sticks, and they were beautifully covered with rough cloths, and tastefully decorated. There were numerous moving shops.

The day was very exciting for me. I was full of queries. There were religious preachers' camps. The Arya Samaj, the Hindu Mahasabha, the Sanatan Dharam Mandal, the American Christian Mission—all of these have their camps and preachers. It is so funny to hear the contradictory arguments and biased opinions about great men and their life-work. There were so many platforms and so much bullying and bargaining that the hearer was simply confused.

Then there were the camps of the Mahants who are ascetics but who do not shun earthly possession. They camp like kings of old with body-guards, flags, kettle-drum beatings, and elephants and horses. There were Nagas—the naked sadhus. Did you read of the trouble which they recently created? I was very anxious to see them. They are hard men to deal with, I suppose.

The police arrangements, were good but the main task of managing the crowds falls upon the volunteers. There are a number of institutions drawn from all parts of the province, and they are doing very useful rescue work. There are places of recreation and amusement most of them maintained by public enterprises. The Government have provided all the facilities. There is the Kumbh Fair Post and Telegraph Office,

There is the Police Station. The Publicity Department has a pavilion, and the Industries Department holds an Arts and Crafts Exhibition.

As I moved from one quarter to another, I could not avoid being impressed by the crowd that poured in. Who ever will say that India is not a nation but a discord of communities, castes and creeds ? Let him come here. Here is a Marathi, a Gujrati, a Bengali and a U. P. man. There is a Brahman elbowing against a Jat or a Bania. The multifaced population of India is represented in this crowd, and there is no truth when some say that the soul of India is split and disintegrated. The heart-throb of a common spiritual life symbolised in such fairs as Kumbh works miraculously, and India lives on as a living, reacting unit.

So much for the present. I wish you could be by my side. Cannot you come over here for a couple of days, and enjoy the sight ? Bring your wife and our little Manorama. By the way, did you receive my last letter wherein I wanted you to send me your copy of Pt. Jawahar Lal's 'Glimpses of World History' ? If you come, please bring it.

Hoping to see you,
Yours sincerely,
Anant.

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19. LIFE IN A TOWN

1. INTRODUCTION—*The town life as compared with the village life.*
2. THE BODY—*(a) The narrow lanes. (b) The dust and the smoke. (c) The cunning and selfish townsfolk. (d) Gardens and parks. (e) A day in a town described in full details—morning, noon and evening.*
3. THE END—*The advantages and disadvantages of town life.*

Life in an Indian town is quite different from that in a village There are no long leisure-hours, no simple ways of living, and no contact with nature. Everywhere you find people hurrying to their work and stopping at nothing beautiful in art or nature. Life presses hard on them. An English poet of our days has pointed out the tragedy of town life when he writes—'Alas ! we have no time to stay and stare !' Every-thing around one is man-made. It is ugly and artificial, and devoid of all that is noble and spiritual. One will not fail to hear the gospel of greed and sheer utility from all that is urban.

The lanes are narrow, except a few broad streets where trade is carried on. The houses surrounding the lanes are ill-built, and often so high that the lane has no sun and no fresh air. The people in the town have very little of civic sense and they flood the lanes with dirt and filth from their houses. The dust of traffic and the smoke of the factories make the atmosphere quite impure. As a result dangerous diseases break out, especially in the rainy and the summer seasons.

The people are cunning. They hate innocence and simplicity. The struggle for life is so keen that townsfolk have very little of moral sense. They cheat their friends and hate their neighbours. They have no fellow-feeling.

The most pleasant things in a town are its gardens and parks. In the cool hours of a summer morning people leave their hot quarters and come to them for their morning strolls. The soft, cool morning breeze animates them and they return to their day's work with new vigour. It is a very happy sight to see healthy children in their mother's arms as they tread gracefully on the lawns.

Then it is broad day-light and the town wakes as if from a dream. The dusty air is filled with sharp sounds and shrill cries. Men, women and children crowd into the streets. The lanes and bylanes are full of them. The newspaper hawkers hurriedly pass on, and as they pass, they shout the latest news at the top of their voices. The shops open and begin buying and selling. The confectioner's shop is the most visited at this hour of the day. The activities speed up as the sun rises higher. There are crowds of men and vehicles moving up and down the streets. Children, boys and young men are on their way to Schools or Colleges. The clerks hasten to their offices. The policeman on his duty at the crossing takes his prompt stand and directs the swelling mass of chaos now this way, now that way. It is very interesting to stop for a minute at a corner of the street and watch the miracle.

If it is a summer day the streets present a gloomy appearance at noon. People dare not enter a street, it is so hot outside. The stone and brick-built houses are no less uncomfortable. There is no cool shade in the town and people are obliged to use electric fans. But, if it is a winter day, the streets are never so frequented as at noon which is the warmest part of the day.

The townsfolk spend their evenings in the parks or in the main bazar, where there is a constant stream of men and women out shopping. In a big town the shops and the streets are supplied with electric lights and it looks as if there is a festival of lamps. People wander about leisurely gossiping with their friends and relations. But there are some pleasure-hunters who elbow their way through the crowd as they hurry to a circus or a cinema show.

Town life holds out a hundred and one temptations to which people generally fall a prey. They are resorts of corruption and sin, especially for a young man who has no moral training and many a promising life is ruined. There is no moralising influence of natural beauty in the town and the rush of a life pivoted on money-making has added much to its vices.

But the town life has many advantages. There are better means of education, better system of communication and better protection. There are free hospitals with good doctors and physicians to give medical aid. There are cinemas and theatres and many other places of amusement. People gather more knowledge in a day in a big town than in a whole life spent in a village, because the opportunities in villages are fewer and there is no inner pressure. Most of the bigger towns have sprung up only recently and they have no hard traditions of insanitary and vicious ways of living to fight against. We should keep a strict watch over these so that the vices so often associated with their neighbours do not creep into their healthy bodies.

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20. THE LIFE OF AN INDIAN LABOURER

1. INTRODUCTION—*The comparatively recent problem of Indian labour.*

2. THE BODY—*(a) An Indian labourer defined.* (b) *The life of the labourer—the sleepless night ; the early hours of work ; his eight to ten hours day,* (c) *No enjoyment for him, and so he takes to toddy which relieves him of a day's hard labour.* (d) *His home life.*

3. THE END—*The days of strikes.*

Modern India is throbbing with new life and struggling with new problems. One of these is the problem of Indian labour. The Indian labourer is a very recent creation, at least in his present form, and the problem is mainly concerned with big industrial cities, where there is a great concentration of labour. It is trne that there was no period of Indian history when there were no hired slaves who were exploited for one work or another, but the sting that is there to-day was conspicuously absent.

An Indian labourer is a simple peasant who has very often migrated from a village and left his ancestral occupation of cultivation for hired wages from his employer. He is connected with a mill, a factory or a railway. He has fixed hours of work and, in return for his services, he gets his poor weekly or monthly wages.

The life of an Indian labourer is very miserable. He has long and uninterrupted hours of work. He rises early in the morning, rather he is rudely awakened by the call-bugle of the mill or factory which roars in his ears. He staggers on his weak legs as he leaves his bed, and runs to his duty. The warder registers his presence and if he is a bit late he runs the risk of losing a day's wages. Then he attends a machine or minds his manual labour for eight or ten hours. The tiresome work tells upon his health. His muscles grow stiff. His head aches. He reels on his feet as he goes on with his boring business and he tries to balance himself and keep up his spirit with a country-song or a nonsense rhyme murmured in an undertone. The inspector keeps a zealous watch over him. He is to work like a machine. There is no stop for him till it is late in the evening when the hooter sounds

once again, and the day's work is done. Fatigued, worn out and irritated, he returns to his slum.

Then there is no enjoyment for him. There is no social life. In the vast multitude of men who make the city, he is alone and helpless. So he turns to the cheap intoxicants like Toddy or Desi wine. These he cherishes. For the moment he forgets everything—his wretched routine, his cruel masters, and his wife and children. He is drunk. Then he quarrels with a friend and returns late at night to his small, dirty rooms. He kicks his children. He showers curses on his wife. Then he falls down on his rugs as dead as a log.

Then there are the days of strikes. A leader shoots up from the better-paid co-workers, and a challenge is thrown to the employer. The labourers want an increase in their wages. They claim an overtime. The masters take up the challenge light-heartedly. They know that the strike cannot go on for long. The famished faces of their employees assure them. In the struggle that ensues, the poor labourer is starved for day in and day out. And when there is a compromise, which goes more in favour of the mill-owner than the mill-worker, he takes a sigh of relief and resumes his dreary job.

Such are the trials of the life of a labourer. The machine squeezes life out of him. The wooden routine lasts for days and months, nay, for years, and at last the spirit can no more be fed with cheap liquors. He collapses. There is no one to look after him. There are no sick-wages. There is no medical aid. Death is a hard job for him, but at last he dies like a cur, unattended and uncared for.

E. GAMES AND SPORTS

21. THE GAME OF FOOTBALL

1. INTRODUCTION—*One of the best outdoor games.*

2. THE BODY—(*a*) *Dimensions of the play-field.* (*b*) *Materials required.* (*c*) *How the plot is divided.* (*d*) *The way in which the game is played.* (*e*) *How it is begun and carried on.* (*f*) *The time limit.* (*g*) *The captains and the referee.*

3. THE END—*The advantages of the play.*

The game of Football is one of the best outdoor games. It is English and Scottish in origin, but today it is played all over the world. It is more popular than cricket, perhaps, because it does not require as much material as the latter. There are no costly racquets and no great risks. Yet the player can enjoy it and benefit from it as much as from the princely games of tennis and polo.

The game is played on a grassy plot. The plot is well levelled. This is very essential. It is generally one hundred yards long and sixty yards broad, the ratio being five to three. The plot can be proportionately diminished or extended.

The game of Football does not require any such costly material as the game of cricket. All that is indispensable is the leather ball with a rubber bladder in it. Poles or flags are needed to mark the goals distinctly.

The plot is divided into two halves by a dividing line, often white. This is known as the "centre". There are two other lines called "Goal lines" and "Touch lines". These are marked by flags and white powder. The ball is kicked off from the "centre" at the beginning of the game. When the rules of the game are violated, the game begins not from "centre" but from the place where such violation takes place. However, when the ball falls outside the plot, it begins from the " touch line".

The game is played by two teams. There are eleven players in each team. These are divided into six positions before the game begins—the "Forward", the " half-backs", the "full-backs", and the "Goal-keeper". The half-backs and the full-backs play both right and left. The forwards are five in number. They carry the ball forward to the opposite goal. There are three players in the half-back line who play an offensive and defensive game. Their duties are two-fold. They kick the ball off to the forwards, and prevent it entering through their goal. The full-backs are only two in number. They are entrusted with the same work as the half-backs. The goal-keeper does not move with the ball. He stays in the goal and waits.

Who will begin the game ?—This is decided by a toss. A coin is thrown into the air, and the parties choose head or tail. When a party wins the toss, it has the choice of any side of the field. Moreover, it is this party that will 'kick off.'

The ball is only touched by the feet. It is only the goal-keeper who has the right to touch the ball with his hand or use any other part of his body. If this rule is violated by some other member of the team it is called a "foul" and a free kick is given against it from the spot where the "foul" takes place. There are many technical rules, and members of both the teams have to observe them strictly. Suppose there is a "foul". The ball is kicked and some one of the offending party, touches it with his hand. Then the ball will be kicked from the penalty mark into the goal. Nobody of the offending party, except the goal-keeper, will be allowed to defend the goal. These rules are never to be neglected.

The time limit for this game in European countries is ninety minutes, but in India the rigours of the climate do not

allow players to strain for such a long period at a stretch. Here the game generally lasts for the period of an hour, and in the middle there is an interval of about five or ten minutes.

Each team has a Captain and a Referee. The captain arranges his party, and suggests the line of attack. The referees judge the game, and point out the breach of rules. They announce half-time and over-time. Their decision is final. In football matches there are people to help the referee. They are the "Linesmen" and the "Goal Judges." The linesmen are concerned with the "Touch lines", and the "Goal Judges" see whether the ball has rightly passed through a goal.

The party which scores the larger number of goals when the time is over, is declared to be victorious. Where there is no goal to the credit of either party, or the goals made by each are equal in number, the game is said to be "drawn". And the game may be resumed next day to determine the result.

The game of football affords healthy exercise to the player. It develops the muscles. The player has to run hard, and hard and deep breathing purifies his blood. Besides, the game is a mental discipline. The player learns to work in co-operation, and sacrifices his whims and interests for the welfare of the party to which he belongs. The game helps to build good social and moral habits. There should be no unfairness in our civic life, as there is no such thing on the playground. We would all be better if we insisted on "fair play".

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22. A HOCKEY MATCH

(Epistolary Style)

1. INTRODUCTION—*A complaint over your friend's silence.*

2. THE BODY—(*a*) *The parties at match.* (*b*) *The beginning of the play.* (*c*) *How the play was carried on till interval—one party winning.* (*d*) *The play after the interval.* (*e*) *The match ends in a draw.*

3. THD END—*Some familiar remarks,*

Dear Ashfaq,

I have been awaiting your letter for long and I can probably not keep patient any longer. Why are you so often idle, I wonder. You never cease chattering when you are with me, yet you keep so strangely silent when you are away from me. How is it ?

There was a hockey match here. Our School was pitched against the Government Jubilee School. You know, our hockey team is one of the best teams of the town. Our hockey captain, Indra Deva, is a very keen sportsman, and under him the team has scored a number of victories.

Both teams took the field at five in the evening, and were greeted with loud cheers from the crowd of spectators, which consisted mostly of school students. Practically all the students of both the schools had come to witness the match. It was indeed a very pleasant sight. Both teams had high hopes and were confident of an easy victory. The teachers of both the schools were of course present and they were giving suitable instructions, and seeing that no foul play was practised.

The match was played on our grounds. As the other team led by the captain made its appearance on the field, our

captain and the games teacher welcomed it Two responsible persons who are reputed players were chosen as referees. Our team was already on the field and our players were amusing themselves giving informal strokes to the ball with their sticks. Then the referee blew his whistle. The teams got ready.

The game started with the 'Centre bully.' The spectators clapped vigorously. Students shouted at the top of their voices. They cried "up ! up !" as they named their favourite heroes. A keen spirit of competition appeared in the contest and it increased with every encouragement and clapping.

Our team was the first to attack and seemed to carry everything before it. For the first few minutes the Government School team was pressed hard. Our forwards were splendid. They made a tremendous rush, but the defence of the Government School was very efficient. On one occasion our team nearly netted a goal but unfortunately there was "sticks" and the referee sounded the whistle.

Soon there was a turn in the tide. The Government School team summoned up spirit and pressed hard upon our team. This was a very spirited effort, but they could not score. Our back and half-backs put up a fine defence. The game went on with "sticks" and "common bullies." The referees were very alert and the lines-men kept a very careful watch for "outs." At times there was a "throw" but it took place with such quickness and rapidity that one could hardly see it. We cheered our players, calling them to take up a particular position or pass the ball on.

Once again our team was very near the goal. Our hearts throbbed and we held our breath in suspense. There was a pin-drop silence on our side, while the Government

School boys shouted to their players to "buck up". It ended in an "off side." and as the referee declared this, some of us disputed his claim. How we cursed him !

Then came an interval of ten minutes. It was a period of great relief for us. We shook hands with the captain and hoped we would win. He thanked us as he went back to the field while the match was resumed.

Our school now attacked but we were soon driven back. The centre-forward of the Government School rushed with the ball, scooped it into the net and scored a goal. He was so quick. You probably remember Anant Prasad. He was at our goal—the stupid man. I am afraid he is a bit absent-minded. How he was hooted down ! However, our team redoubled its efforts.

About five minutes before the time was up our centre-forward tried to score a goal but failed. But at last the loss was made up. He made another rush, and scored a well-placed shot. There were clappings and hurrahs. So the match ended in a draw.

It was a very exciting match this time. How I wish you were here to join as forward ! Do you remember how you outwitted this very team last year ?

Write about your activities in games and sports. Will you give a reply to this letter or prove an opium-eater ?

Hoping to hear soon,

Yours sincerely,
Kamla Kant.

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INDIAN OUTDOOR GAMES

1. INTRODUCTION—*India has it own national games.*

2. THE BODY—*(a) The most important games. (b) Kabaddi or Hadudu. (c) Gilli-danda and Lapak-danda. (d) Games for younger boys—Cheeljhapatta, Ankhmichauli, Kilkilkanta. (e) Games for still younger boys—the ring and the ball, and hide and seek. (f) Other local plays and games.*

3. THE END—*A revival of interest in Indian games.*

India has its own national games. They are chiefly village games now, but in olden times there was no such distinction as a village game and a city game. However, with our contact with the western civilisation, the conditions are changed. The cities have adopted such European games as cricket, hockey, tennis, basket-ball, polo and our youngsters in the town look down upon Indian national games like Kabaddi or Gilli-danda. They do not know that many of the western games are but Indian games in their origin. 'Gendballa' has come to us as cricket and 'chaugan' as polo, and while we disdain the former, we advocate the latter so zealously.

The most important Indian games for adults are Kabaddi (sometimes known as Hadudu), Gilli-danda and Lapak-danda. They are universally popular in our villages with the old and the young alike.

Kabaddi is perhaps the most popular of Indian games. Like most Indian games it is inexpensive. All that is required are players and a patch of ground not very large. The players are divided into two parties, each party having three or more players. A line is drawn on the ground, and each party pitches on one side of this line. This line is known as "pali". As the signal is given, the game begins. A player of one party crosses the boundary line and enters into the other territory

singing a nonsense rhyme or merely repeating "Kabaddi! Kabaddi!" He must hold his breath as he goes on with his chant while thus holding the breath he has to touch any player of the rival party, and return to his own party. If he is successful, the player so touched is "dead" and drops out. If he is not, and either he loses his breath or is caught by the rival party, he himself is 'dead.' The opponents make brisk movements and try to catch and disable him. If the man from one party is "dead," the other one sends a man and he behaves just in the same manner until he returns successfully to his party or drops 'dead.' When one party succeeds in 'killing' all the members of the opposite party, it is declared the winner.

Gilli-danda comes next. However funny it might look to a man from urban life to see elders engaged in such a game as this, it is certain that the villager takes it in as good a spirit as the man from the city takes his polo or basket-ball. The requirements are a gilli (a round long piece of wood sharpened at both ends and measuring not more than half a foot) and a stick two-and-a-half feet long to strike it on the sharp ends. A narrow hollow is dug out, and the gilli placed over it. This is known as *Guchchi*. The long stick is brought under it and the gilli bounces up. If the other party catches it in hand, the player leaves his place for him. Thus the cycle goes on.

Lapak-danda is also as exciting as these games though it is less in vogue.

Then there are other games suited to younger people. They are Chil-jhapatta (sparrow's fight), Ankhmichauli, the ring and the ball and Kilkilkanta. There are as many varieties of these games as there are provinces.

The sparrow-flight is a popular game of Indian boys. Two of the party remain outside, while the others make a ring. One of the two later comes inside and makes a movement to run outside towards his companion. A union between them is prevented by the ring. He hovers like a sparrow, and if the ring is broken, he manages to get out. The player who stood outside takes his place in the ring.

Still younger boys play hide and seek, and the ring and the ball. One of the boys has his eyes bandaged. The others take covers. Then the alarm is given, and the blindfolded boy opens his eyes. He tries to find the others out. If he finds one and touches him that boy is blindfolded, and now it is his turn to hide with the other members of the party. The ring and the ball is popular even in the city. A ring is formed, but there is a great distance between each member. One of the party is made the "thief". The ball passes from one member of the ring to the other, while the "thief" tries to intercept it. Kilkilkanta is a game of lines played by two parties of boys.

There are many other local outdoor games besides these. To name a few, there are Kauramar, Atapati and Nanakante. Tug of war, and kite-flying are also popular.

Lately there has been a revival of interest. The educationalists of our days are beginning to appreciate the games of the village India and they are trying to give them their due place in educational institutions. These games are more suited to Indian conditions, and as they cost not a shell, they are specially commendable. It is a pitiful state of things that we borrow every inspiration from the West regardless of our own inheritance which has not yet outlived its use. Of course, we can make useful alterations and introduce new games,

For instance, there are very few games for girls.. We may adopt some. But elsewhere we should look to our own ancient treasure.

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24. EXERCISES

1. INTRODUCTION—*Every nation has its own exercises.*

2. THE BODY—*(a) Purely physical exercises—Dand, Baithak. (b) The pranayam or breath-controlling exercises. (c) Asans or posture exercises. (d) Other useful exercises - Suryanamaskar and others.*

3. THE END—*A general remark about Indian exercises.*

Every nation has its own system of physical exercises. These exercises show racial characteristics. The 'Yagustsu' exercises of the Japanese reflect a quick, passionate and determined mind. Our Indian exercises are serious, well balanced, and many of them attempt at psychic control while developing the physique. This is so because we are a serious people with ascetic and religious leanings. The Yoga exercises clearly show the Indian mind which sets spiritual values higher than everything else.

It is very difficult to classify Indian exercises, they are so many and so varied in their practices and aims. But such a division can be hazarded in order to appreciate them in their fullest significance.

There are certain exercises which are purely physical. They build the body and muscles. 'Dand' and 'Baithak' are the most important of these. They help in a rapid circulation of blood and improve the rhythmic movement of the body. We live in a hot climate, and these exercises are well suited to it. Both of them cost almost nothing. All that is needed

is a soft earth well-levelled, and dug into a small narrow hole, technically called a *nali*.

Then there are *Pranayam* exercises, which are nothing more than breathing exercises. *Pran* means the in-breathed air. The exercises help one in controlling the breath. The pure air is inhaled in a large quantity and impure air is exhaled out of the lungs. Thus the system is cleansed. Pranayam exercises are very good for the internal part of the body. They prolong life and bring peace. The psychic apparatus is set in order and there is a perfect harmony between matter and soul. The Yogis give much importance to these breathing exercises. In fact, they are the first steps towards the realisation of self.

Another form of exercises, common with the Indian Yogis, are *Asans.* They are really poses of sitting for meditation. The ascetic has to control the different parts of his body, and keep them in a position of greatest relaxation and ease. There are many kinds of these exercises. There is a posture of the lotus which is so common in a picture or painting of Buddha in his meditative mood. There is a posture of the lion and a posture of the scorpion.

In our modern times we hear so much of a revival of the Indian Yogic exercise. Besides, new kinds of exercises, based on scientific researches are being put forward. *Suryanamaskar* is one of such exercises. It has lately come in vogue at many health centres. It is a sun-bath exercise. The ultraviolet rays of the sun are absorbed by the body and they keep the muscles of the body in good tension and kill the disease germs. They are generally done just before the sunset and just after the sunrise when there are very few heat rays.

Then there are wrestler's exercises. There are *mugdar*, *gadka* and club exercises. There are lathi and sword exercises. There are games like Kabaddi which are played in the open and afford excellent exercises which breed strength and alteruess.

The Indian exercises are mostly open-air exercises. They are almost inexpensive. Most of them are connected with spiritual discipline. Many of them are to be taken individually, but of late there has been a move to conduct them in groups, and the organisers have succeeded considerably.

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25. MY HOBBY

1. INTRODUCTION—*Every one has got some hobby.*

2. THE BODY—(*a*) *What is a hobby ; What it is meant for ?* (*b*) *My hobby is photography.* (*c*) *Photography preserves the memories and recollections.* (*d*) *Its usefulness in catching the fleeting beauty of nature,* (*e*) *The science and art of photography.*

3, THE END—(*a*) *Photography offers immense scope to a man.* (*b*) *General remarks.*

Every one has got some favourite occupation in which he is most interested and which he delights in pursuing with his chosen profession. It is a favourite pastime for him and gives him pleasure and delight. When he has some idle hours he occupies himself in the work pleasing to his heart for the sake of recreation.

A hobby is meant to relieve the monotony of life. It makes life pleasing. There are many kinds of hobbies in the world. Some people are fond of gardening, singing or composing poems while others prefer drawing pictures or collecting stamps, coins, shells or dancing, gossiping or walk-

ing. With almost every man there is a different hobby, for every man has a different outlook on life. Moreover, a man may have different hobbies at different stages of his life.

Photography is my hobby. I am very fond of it. I love to take snapshots of places and persons, and preserve them. When I lift up a particular photograph I instantly resume my acquaintance with the thing and the moment that is caught in it. There is nothing better than to preserve the memory of persons, places and things that one likes best, and there is no better means than keeping a snapshot of them. I keep photographs of my brothers and sisters at different stages of their lives, and they afford me immense pleasure. They are a priceless treasure for me.

Then there is natural scenery. I live in the beautiful Vindhyas and I love to catch moments of beauty as the sun rises or sets over a cliff, or the soft milk-white moon-light lies in sweet repose upon a narrow valley bounded by a foamy stream. If there is a dark cloud behind a peak, I love to watch it stealthily and capture it just where it is the best. Keats has truly expressed a noble sentiment—"A thing of beauty is a joy for ever ; It will never pass into Nothingness; It will live for ever." Science today has made it possible for man to immortalise beauty. One can enjoy the beauty of nature or the beauty of action long after one has experienced it if one has the foresight to turn one's camera upon it.

Photography is the art of taking pictures on a chemically prepared film or glass plate. The pictures are formed by the action of light on the sensitive coating upon the film or plate. The light falls upon this through a lens fitted to the camera which is just an instrument in the shape of a box made so as to manipulate the plate at a distance of the best focus from

the projecting lens. As the exposure is made, the portion of the plate on which light falls darkens. Then the plate is taken off its position in a dark chamber and treated with a chemical known as hypophosphate. This washes the sensitive coating of silver from the area unexposed to light. The exposed dark area, on further chemical treatment, gives a "negative". From the "negative," we get a "positive" print where areas of light and shade are mutually interchanged.

Photography offers immense scope to a man. The amateur has no difficulty in picking it up, and a little more practice will give him an artistic eye. He will have by his side beautiful studies of child and animal life and of still life such as flowers and fruits and of natural scenery. His plates portraying various expressions and emotions will hold a place by no means inferior to the best canvas of a painter.

These are hard times and people are doubly benefited by a hobby that pays. My special hobby of Photography is very paying. If the Kodak does its work well, and I get an unusually beautiful snapshot, I send it to the papers. They publish it and pay me for my labour. Then there are competitions and exhibitions, and I take my chance. I have won several medals and prizes. It is really exciting to turn over a weekly and see your own work commended and paid for. People who have not attempted anything like this do not know the real pleasure of such an experience.

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26. MY FAVOURITE RECREATION

1. INTRODUCTION—*My favourite recreation is music.*

2. THE BODY—(*a*) *"In the beginning of the world, there was the 'word' ...".* (*b*) *A radio music programme and its effects described.* (*c*) *I play on violin.* (*d*) *Music is a companion of solitude.* (*e*) *Modern life and music.*

3. THE END—*The recent scientific discoveries affecting the realm of music.*

My favourite recreation is music. As soon as I have finished my strenuous study I put down my books for a couple of hours and pass my time in silently listening to a programme of music from my radio or in practising a new tune myself. How soothing it is for our nerves and how ennobling in spirit ! The collection of stamps, shells, coins and antiquated pictures is tedious work. Planting and gardening require much of physical exertion. Playing and dancing bring mere external graces. No doubt, there are men who take to them as a recreation, but they do not give me as much pleasure as music does. Turn the key and one is listening to a most exquisite performance which has an overpowering effect.

The Bible says—"In the beginning of the world, there was the 'word'..." I hope it was a musical word, rather one of the notes of music. The Hindu mythology believes that "*Sam*" was the first of creation. This is again a musical chant nothing different from *Logos*. Music surpasses all the created things. It is so airy, and at the same time, so noble and so s trong a reality.

The key is turned. Sweet m elodious notes begin to pour. The air of the room vibrates and sends a thrill. What a joy. A famous star is singing on the radio—'Preetki-reet nirali,

sajan.' The song is full of low-pitched emotion. I seem to rebuild the music in me as I sit silently listening to the invisible singer. There is a fascination in his voice. The notes rise and fall so softly that one is carried away to distant lands and to "islands forlorn". Slowly and softly they drop down leaving a vacuum in the room. The radio announces the famous ghazal of Ghalib—'Dil hi to hai na sang o khisht dard se bhar na aye kyon ?' I love that piece of Ghalib for its captivating rhythm and subtle expression. Now I hear it sung with a grace I never expected. This poem is prescribed for us and my Urdu teacher had gone rapturous over it. As the singer gives it to us piece by piece, I appreciate every word of the great poet and understand his art as I had never understood it before.

Then there are moments when I take my violin and play a tune or two. I feel relieved and transported as I swiftly pass my fingers over the board of the instrument and strike the strings. I do not profess to learn much but my songs have earned a great reputation and honour for me. I am invited at public functions, and I keep the audience spell-bound by my soft and sweet harmonies.

Music is a companion of my solitude. When I return to my books, I find them much more pleasant. It becomes so easy to grasp the thing. There is no effort needed for it.

I like classical songs the most. They are religious and moral in spirit and they are sung with such long beats that rhythm is very soothing to the tired nerves. It is a feast to hear the slow symphony and leave the mind to spin sweet memories and hopes. One is never tired of such an experience.

Our modern life of toil and trouble is very exacting, and there are complaints of nervous breakdown from every

fumes of vegetable oils bring about their destruction, while whitewashing and colouring of walls help in the process.

The preparations for this solemn occasion begin in right earnest about a fortnight before the actual day of the festival. Houses are cleaned and whitewashed. Walls are covered with papers. The furniture is dried in the sun and varnished and polished. Cheap Japanese curtains and pictures decorate the walls of the rooms. Sweets of many varieties are prepared in almost all households. The bazars present a grand spectacle with their decorations. The toy sellers set their small pavilions in the corners of the streets and tastefully line their clay pots, imitation flowers and fruits, and toy-gods and goddesses. They anticipate a rush of buyers on the day of the festival.

The day of great rejoicings comes at last. There is a great bustle and hurry from the early morning. People spend large sums of money on fireworks and electric lamps. The poor buy oil lamps and keep them in readiness. Chandeliers made of paper and bamboo-sticks are sold very cheap and every boy likes to have one. Many of them have figures cut from paper glued on a round bamboo frame which is pivoted on a needle, and it looks so beautiful when they move in a circle and the pageant passes before your eyes. The buying and selling continues throughout the day.

As the night falls, houses and shops are lighted up. The poor illuminate their house-tops and niches by means of clay pots and oil lamps. The rich use electric lamps on many patterns. The sight is worth seeing. The night is converted into broad day. Lamps twinkle on housetops, shops, pavements, and trees. There is no lane, no street, no market and no wall without them. The face of the earth is changed and

it looks like a fairy land. Men, women and children go to see the sight, and the streets are crowded till late at night. Children purchase paper and clay toys and young men hunt for beautiful pictures and paintings.

At about ten in the night people retire to their homes and worship the goddess Lakshmi. Then they distribute sweets and alms among the poor, and enjoy their food with friends and relatives. There is a popular belief that one should not sleep during a Dewali night lest gods may come with wealth and find one asleep. This is a mere superstition but it works ruin and disaster. People like to have a pastime to delay sleep and they invariably choose gambling as one. Moreover they would like to try their luck on that fateful day. The result is that many lives are ruined.

The Dewali festival is useful in many ways. It has a great sanitary as well as a great psychological value. The houses and lanes are cleared of the disease-germs and mosquitoes, and the wet, foul air of the rains is purified by oil fumes It cheers the heart of the people and fills them with high hopes of the winter harvest.

But in spite of these virtues, it has the great vice of gambling connected with it. Fireworks and illumination which are an essential feature of the festival may cause fires and mar the gay scenes. If these evils are removed the festival is sure to have a great national value.

28. MUHARRAM

1. INTRODUCTION—*One of the greatest of Muslim Celebrations.*

2. THE BODY—(*a*) *The historical background of the festival.* (*b*) *The season and time of its celebration.* (*c*) *Description of the ceremonies—wailing processions, mock military displays, Tazias.*

3. THE END—*Its value in national and communal life.*

Muharram is one of the greatest of the Muslim celebrations. It commemorates the mournful death of Hazrat Imam Hussain, the grandson of the prophet Mohammed. The circumstances under which the martyr fought and sacrificed his life are worth an epic, and his example has been a source of inspiration to the Mohammadan world. It has come to symbolise the heroic effect of virtue against vice, and its final triumph through suffering and death.

Fatima, the daughter of the Prophet, had two sons by her husband Ali. They were Hassan and Hussain. After the death of the Prophet, Ali succeeded his father-in-law as Caliph. But there were people who did not recognise his claim. A blood-feud arose in which Ali was killed and his son Hassan poisoned. The usurper exiled Hussain who tried to rouse the sentiments of people he met in his exile and soon raised a big army. When Yazeed became caliph, he feared the immense popularity of Hussain and the strength he was slowly gathering. So he began a crusade against him. Hussain was undaunted and he waged war for full twenty years. But as years went on, mischief-mongers and betrayers crept into his army and he was ultimately overpowered, captured and left to die of hunger and thirst in the plains of Karbala on the banks of the river Euphrates. Yazeed had surrounded Hussain and his few trusted comrades with a large force at his command and placed his men between Hussain and his followers and the river.

The summer heat was great. There was no drop of water and children and women began to swoon. The banks were well-guarded, and there was no way left but to make a dash at the water and perish in the attempt. The trusted

warriors of Hussain attacked the formation at the river-bank and secured water for their master after spilling much blood. Everyday their number dwindled. Then for ten days there was a continuous fight and Hussain and his men fought without food and water. Yazeed and his cruel men mocked at them as they struggled with thirst and gasped for breath. Such was their tyranny. But Hussain would not surrender his faith, and he did not. He died fighting. It is in the memory of this brave deed that Muharram is celebrated. In the whole history of the human race there are very few instances of such staunch conviction that defied even Death.

The commemoration commences on the first day of the new moon of the month in which the Moharram is to be celebrated and lasts for ten days representing the ten days fast of Hussain. Pious Muslims pass their time mourning the sad death of Hussain without taking any food during the day. In the evening wailing processions parade the streets. The persons in the processions move on slowly and solemnly, and as they move, those who belong to the Shia community beat their chests with iron chains and nails, their actions symbolising the agony of the martyr, and cry '*Hai Hassan! Hai Hussain!*'

Besides these mourning processions, there are mock military displays. As soon as the new moon is sighted, boys and men gather together in a place called the *Asurkhana*. Mock fights with clubs, spears, swords and torches are held at the place. Then there are the moving military processions. They are accompanied by the beating of drums. They represent the fight between Hussain and the Caliph. In Muslim states like Hydaerbad, Bhopal and Rampur they march with military grandeur. There are horses and elephants in the

processions and big guns follow in their wake. The horses are well harnessed and decorated. One of these horses is covered with a cloth on which many arrows are struck. This represents the horse *Duldul* on which Hussain rode to the field of battle and the arrows suggest the way in which he was killed. The drums are beaten and the guns are fired while the processionists slowly and solemnly raise their cries in praise of the two brothers—Hassan and Hussain.

Structures of bamboos of different shapes and sizes are made to represent the tomb which was erected at Karbala on Hussain's grave. They are of all sizes, small and great. Every devout Mohammadan would like to have his representation of the tomb. These structures are called Tazias. There are private Tazias of varying sizes and shapes and covered with cheap coloured paper and tinsel. There are stately Tazias of the royal family, if it is Shia, which are huge structures supported by hundreds of hired men, and costing thousands of rupees with their mica, gold and embroidery work. The Tazias are accompanied by *Alams* the long painted poles with cloths of various colours, mostly green wrapped on them and followed by long swords and spears. They represent the army.

The most impressive sight of a Moharram procession is that of *Qutl-ki-Rat*. The processions start from practically every by-lane of the town or city and as night draws close they join to form a big, massive procession which parades the streets with big drums rending the skies. Feats of valour are displayed by different *Akharas* and Shia leaders send a shudder into the body by their deeds of self-mortifications. Till twelve in the night the drums beat aloud and the march mimics a victorious army with great cries of victory. Then suddenly the sounds drop and change their colours and

dimensions. The drums begin a mourning note. The procession becomes a mute exhibition. The flags are lowered, and the weapons of war are turned down towards the earth. The leader is dead. This is the tenth and the last day when Hussain left this world. The procession parades in utter silence which awes the observer with a sense of death and defeat. As the small hours of the morning approach, the procession leaves the town and enters an open place. This place is supposed to represent the plains of Karbala. The Tazias are then immersed in water if a river or tank is near by or buried. The Mohammadans then return home and after giving away alms to the poor they sit down to break their fast with *Marsias* (elegies) of Anis and Dabir on their lips.

The festival is celebrated throughout the Muslim world and thus creates a feeling of solidarity among various Muslim countries and different communities between Muslims themselves. It symbolises a great living faith inspiring hundreds of millions of people. There is nothing in it that can be objected to by other communities and creeds. The story of the life and death of Hussain is so tragic that it would find admirers among all people.

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29. CHRISTMAS

1. INTRODUCTION—*The greatest festival of the Christians.*

2. THE BODY—*(a) Why celebrated? (b) The preparation for the festival—"Father Christmas" and "the Christmas tree." (c) The day of the festival—description of the ceremonies. (d) General rejoicings—moving services, exchange of presents, amusing performances.*

3. THE END—*The value of the festival.*

Christmas is the greatest festival among the Christians. Crores of people all over the world await the festival with unparalleled joy and rejoice over its approach on the 25th of December every year.

The festival commemorates the birth of Jesus Christ who is regarded as the Son of God, and the saviour of all mankind. The event took place about two thousand years ago but it has still such a hold on the great population of the world as few events can boast of. The fact can be accounted for by the great loving personality of Christ. Excepting Buddha, there is no one in the long line of prophets, teachers and saints who has left such a deep mark on the history of humanity.

Christmas is a winter festival. It is celebrated amidst gay and happy scenes by all Christians, rich or poor. The young and the old alike share its joys. The preparation for the festival starts in right earnest weeks ahead. The houses are cleaned and whitewashed, and decorated with flowers, pictures and paintings about the Nativity of Christ. Illustrations and sketches from the life of Christ are sold at a cheap price and people delight in presenting them to their friends and relations. Pictures showing the seven wise men of the East guided by a fateful star, St. John baptising Christ, and the virgin mother Mary with the child, are displayed on almost every counter.

But the most notable feature of the festival is the preparation of the "Christmas tree." Mothers take a very keen interest in it. A green branch of a tree is fixed straight in the corner of some room, and its long stout twigs are decorated with dolls, pictures, coloured beads, guttapercha birds and flowers. Long, thin candles are fixed on these twigs. Laden with such odd things the tree offers a very interesting

spectacle. Besides, the spirit of the festival is itself represented by the huge figure of an old man with smiling looks bowed down with his loads of gifts.

As the Christmas day dawns the children jump out of their beds and find their gloves and stockings filled with Christmas gifts. The gifts are everywhere. They are hidden under the bed-sheet. They peep through their small boots. Their tables are loaded with them. Their parents tell them that these gifts were from Father Christmas who is so fond of children. While the children were asleep their parents were so lovingly preparing surprises for them. No wonder that Christian parents take so much trouble to make the children merry when one recalls the words of Christ—"Verily, I say, they would enter the kingdom of God who are pure at heart like yonder children." There are stories which tell us how dearly Christ loved children and Christian parents show their great love for their children especially on Christmas day.

Church services are held in the morning. Songs, and hymns are sung to 'Our Father who is in Heaven for His great love for His creatures that He sent Christ as the saviour of mankind.' Then the presents are distributed among children. Presents are exchanged between grown up members of different families and friends and relatives. All through the day trains and buses run crowded with people paying visits to one another. People exchange Christmas greetings. Beautiful Christmas cards carry greetings to friends and relatives far and near.

The evening is spent at home. The candles on the "Christmas tree" are lighted. Children and young boys sing Christmas carols as they dance joyfully around the tree which presents a glorious sight. Light comedies, farces, humorous

dialogues, music and dancing are the chief features of enjoyment at night. There are rich dinner parties at places. Thus the day and the night are passed amidst general rejoicings.

The importance of the festival cannot be over-rated. It revives the memory of a great soul and an apostle of Love while, at the same time, it gives an opportunity to our better self to assert itself through social intercourse. One expresses his joy and good wishes for his friends and relatives. The social ties are strengthened and new relationships are established. Coming after a year, the festival offers much relief and prepares us for the new year that begins a week later.

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30. A MARRIAGE CELEBRATION
(Narrative)

1. INTRODUCTION—*Some preliminary remarks about the preparations.*

2. THE BODY—(*a*) *The wedding party starts.* (*b*) *A brief description of the place where it is lodged.* (*c*) *The evening procession to the bride's house.* (*d*) *Reception met by the bride's people—the ceremonies.* (*e*). *The fireworks and feasts.* (*f*) *The main day of the ceremony.*

3. THE END—*The party returns with the bride.*

It was the marriage ceremony of a friend of mine and I was invited to attend it as a member of the bridegroom's party. The *barat* had to leave for the station at an early hour of the morning. I had wound up my alarm for five and as it gave the first ring, I jumped out of bed and hurriedly finished my daily duties. Just then a friend called upon me on his car and together we started for the house of the bridegroom.

The journey to the bride's home was made by train and, later, by lorries. The summer morning was pleasant,

and as the place was not far off, we reached it at ten o'clock The bride's father had made elaborate arrangements for the reception of the bridegroom and party. He came a great way off to meet us. The bride's house stood on the way to the *Janwasa* where we were to be lodged and as our lorries passed it, men, women and children standing before it cheered us. Through the lattices of the balcony of the house peeped pretty faces anxious to have a glimpse of us.

The place where the wedding party was lodged was a palatial building standing in a big garden. It was tastefully decorated. The rooms were well furnished. Big oil paintings by Ravi Varma and Chagtai were displayed on the walls of the great central hall. There was a special room for recreation. There was a billiard table at a corner. There were tables for cards and chess. Everything was beyond expectation. I had never expected to find such fine arrangements.

We had our food at the place and passed the midday in gossip and games. Our elders were busy making arrangements for a procession. As the sun set, the band began to play. Gradually, the procession began to form, and we started. It seemed magnificent. It was headed by a band. The musical instruments were so varied that they gave us the effect of a great orchestra. Behind the band were hired servants carrying coloured flowers, clay statues and paper-horses. These were followed by a long line of cars and other vehicles.

Everybody was dressed in his choicest garments. The bridegroom wore a peculiarly gorgeous garment with a specially prepared head-dress covering his face. The car which carried him could easily be marked out by the huge

garlands of flowers that decked it. The procession paraded the streets and bazars in slow measured steps and by the time it neared the bride's house, it was dusk. We had arranged for gas lights, and they soon joined us. We entered the lane accompanied by a display of fireworks. The *mahtabi* burnt with a dazzling light and converted the night into the brightest day. Balloons shot up into the air and light guns were fired at the stars that were now peeping overhead.

The bride's house presented a beautiful sight. It was brightly illuminated with hundreds of small lamps. At the entrance a big gate had been erected and on its top a concert was playing its melodious tunes. The procession entered the *gali* and a grand reception was accorded to the marriage party. People were garlanded. Refreshing drinks and sharbats were offered to the party. *Pans* and cigarettes were distributed and rose-water and scent sprinkled on us.

The bridegroom was taken to the inner apartment where the mother of the bride put an auspicious mark on his forehead and ladies threw fried paddy over him. Women sang melodious songs as they bent curious glances on the bridegroom.

Then the bridegroom returned to the party and the procession turned back to the *Janwasa.* It went once again to the bride's house for the display of fireworks. Then it once more returned and the feast was served to the party of the bridegroom. It was very rich, and the promptness of servers added much to its quality.

The performance of the main ceremony of giving away the bride to the bridegroom took place on the mid-night of the second day at an auspicious hour. It was performed in a spacious courtyard inside the house covered by a big canopy. This place was called *Mandap.* There was a vast assemblage

of guests on both the sides. The bride and the bridegroom sat side by side on wooden seats in front of the sacred fire. The priest of the bridegroom recited *mantras* for the bridegroom to repeat and the bride's father repeated *mantras* recited by the bride's priest. The ceremony is known as *Samarpan* or *Kanyadan.* From here the bridegroom was taken to another place where certain other rites were gone through by the women. When these were over the bridegroom returned with his party.

Next day the party of the bridegroom returned to its city with the couple. The bride and the bridegroom were escorted to the latter's house in a palanquin and the other men of the party followed them in tongas and cars. The march was slow and it was announced by sounding trumpets and beating drums as the party neared the town. The scene was so enchanting that I was reminded of The Song of the Palanquin Bearers by Sarojini Naidu, which begins with the refrain—

> Slowly O slowly we bear her along,
> She sways like a flower in the wind of our song!

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31. EXHIBITIONS : THEIR UTILITY

1. INTRODUCTION—*Exhibitions are a common feature of our modern life.*

2. THE BODY—(*a*) *The preparations for the exhibition.* (*b*) *The various stalls and pavilions.* (*c*) *The day the exhibition opens.* (*d*) *The many important things, Government stalls, Art gallery, etc.* (*e*) *Special days of firework displays and illumination.*

3. THE END—*The usefulness of an exhibition to various spheres of life.*

Exhibitions are a common feature of our modern life. The growth of rapid means of communication has brought distant places near, and it has been possible for the Government and the public to organise free display of works of art, industry, agriculture and the like. Such display of works goes under the name of 'Exhibition.' Generally, one would find all these things in an exhibition, but sometimes only works of a particular class are displayed, and the exhibition is named after the kind or class of the work displayed.

A large open space is selected for holding an exhibition and it is enclosed by a temporary fencing. Stalls are erected by the management and exhibitors from far and near pour in with their exhibits. They rent the stalls and begin arranging their goods for the best display. A place once deserted suddenly becomes full of life and movement. Shops selling different articles of manufacture, inventions, paintings, pottery, ironwork, embroidery and needlework, agricultural products and many other things are stalled side by side, and present a very lively spectacle.

Special areas are allotted to a number of variety shows in order to provide amusement to the crowds of men, women and children who visit the exhibition. This area is strongly fenced and particular sections are given over to a particular kind of amusement. There are marked areas for the display of juggler's tricks, magic shows and physical feats.

The whole enclosure of the exhibition is well illuminated. A central pavilion is erected for the band which is permanently stalled there by the exhibition authorities in order to attract crowds.

The day comes when the preparations are over, and the exhibition is to be opened. The opening ceremony is per-

formed by a public leader or an influential citizen. This dy attracts huge crowds and the number swells as the night falls. Entrance is controlled by tickets. There are counters which promptly supply tickets against some little charge.

There are very important things at the exhibition. The Government have their stalls, and there they bring to the notice of all the latest discoveries made by their experts. There are various departments which are represented at such exhibitions. The weaving department gives demonstrations in weaving of cotton and woollen threads. The machines whir and attract large crowds. The pictures and sketches hung on the walls follow the cotton from the wild plant to the manufacture of cloths of all designs. In the Sanitary Section there are demonstrations of how the various diseases break out in epidemic forms and how they can be prevented and remedied. The Public Health Department in control of this section arranges for a show of health films dealing with the building of a good physique and the method of fighting diseases.

The most interesting of the displays at an exhibition is at the Art Gallery. It is one of the most frequented places. Nowhere else would it be possible to come upon so many great contemporary masters than at the exhibition. The whole world of form, movement and colour is open before one's eyes. The life of the nation is caught in the best of its moments and immortalised for ages.

Then there are the fireworks and illuminations on special days. Lately there has been much improvement in their patterns and at every exhibition one is sure to find a new pattern in the fireworks and illumination.

An exhibition is of great practical value. It encourages the development of the industries and manufactures of a country. It serves the best medium for the advertisement of goods. It is in such exhibitions that producers are sure of having good market for their goods and invest large capital with confidence of a fair return. Further, the exhibition of the same kind of article by various dealers fosters a spirit of healthy rivalry which is very effective in improving the quality. Exhibitions, thus, give an impetus to the production of better goods and while doing this, they automatically raise the standard of production. The material prosperity of a country depends on its developing industries and an exhibition plays an important role in bringing it about. In a backward country like ours which imports almost all machines and much fine handiwork, it is even more desirable that exhibitions should be arranged and Indian exhibits patronised.

G. ON SCIENTIFIC DISCOVERIES AND INVENTIONS

32. THE UTILITY OF SCIENCE IN MODERN LIFE

1. INTRODUCTION—*We live in an age of Science.*

2. THE BODY—*(a) The wonders of science. (b) Railways. motor-cars, steamships, aeroplanes—means of communication. (c) Telescope. Periscope and television. (d) Wireless, cable and telegraph. (e) Camera and press. (f) Science in the sphere of medicines. (g) The modern means of amusement —cinema, radio, televisions.*

3. THE END—*The misuses of the inventions of science and their dangers.*

We live in an age of science. Science has brought a new life to the world which we have no alternative but to

accept. Man has suddenly discovered that the world is young and full of enchanting romance and wonderful mystery.

The blessings of science are many. In the first place it has shortened time and space. We have much quicker means of communication than our ancestors had. There are railways, motor-cars, steamships and aeroplanes. In the olden times people used to travel in bullock-carts or on horseback. Science has harnessed the forces of steam and electricity and we can cover inconceivable distances in short periods of time. The world is so closely knit together through these developed means of communication that the thinking men of to-day are pondering over the possibility of a closer cooperation of all the nations over the face of the globe, and the birth of a world federation. The recent invention of the aeroplane has eclipsed the older means of communication. Man to-day is no more a biped* with strong ties binding him to earth. He has got wings and he can fly like birds in the sky.

Besides the distance-saving devices affecting communication, science has invented telescopes to peep into the blue mystery of the sky overhead, and high power microscopes to acquaint us with the tiny world of life till now invisible to us. Great rolling masses of stars and planets as well as the tiniest speck of life represented in bacteria and amoeba fall to-day under our scrutiny. To-day we can locate a disease-bacteria and save thousands of lives by killing it through antidotes. The periscope enables us to fathom the seas and the oceans. Experiments are going on with television which, when perfected, would enable a man in one part of the world to watch a pageant or a dance troupe in another part.

* An animal standing on its two hind legs.

Then there are telephones, cables and wireless. The invention of these has added much to the material comfort of the world. The world is closely linked together through them and international commerce has been made a reality. News from one quarter of the globe can be flashed to the farthest corner. The institution of the newspaper has become possible only through these agencies maintaining quick delivery of messages.

Another blessing of science to mankind is that it saves energy and time. Human labour has been minimised and made to produce much greater results than have ever been imagined. There are factories and mills all through the world using steam, electricity, petrol or coal power and manufacturing articles of immense and vital use to mankind. There are spinning, weaving and shoe factories. There are big plants turning logs into planks and paper. Several kinds of machines have been constructed for producing such implements as do cutting and watering.

There are other utilities of science. There is the camera which can preserve a happy moment of experience in the form of a photograph. There is the press which has made mass production of books and compulsory mass education possible. No one can say how different the world would have been without it. Knowledge today is not restricted to a solitary class as it was in the days of old.

With the discoveries of X-rays, ultra-violet rays and germ-fighting injections, the science of medicine is wholly revolutionised. The human frame stands dissected and known. Quick and infallible cures are found for almost all the diseases known to man. Human life was never so safe as it is today, and in this sphere there are many more possibilities for the future.

But the greatest of the blessings science has bestowed on the world at large is in the field of recreations. The inventions of gramophone, cinematograph, radio and television have provided the man in the street with such amusements as quicken his life impulse and recreate him within. Till recently, the poor had no diversions. The cheap public amusements of today which give energy to thousands of playgoers all over the world have been possible through the important discoveries in the realm of science.

But, like all other things, science has not been an unmixed blessing. It has invented new weapons for bringing death and disaster to the toiling humanity. Death is so cheap today. A war in one part of the world can start a conflagration throughout the world and destruction and devastation brought to every nation through serial bombardment, germ-scattering and gaspoisoning. Nobody is safe today. The Devil has won the day and science, the most powerful instrument of goodness, has been put to the wrong use. Great thinkers of the world are declaring a loss in our moral and spiritual life as an outcome of increased material comforts. Demons of mischief are let loose everywhere. We are sorry for them. But we cannot be ungrateful for the thousand and one useful things that science has discovered or invented for us.

33. THE CINEMA

1. INTRODUCTION—" *A moving picture.*"

2. THE BODY—*(a) The history of the discovery and development of the Cinematograph. (b) The "movies" and the "talkies". (c) "Film production" and "Cinema show." (d) The usefulness of the invention.*

3. THE END—*The evils of the cinema,*

The Cinematograph literally means a moving picture. It is a series of instantaneous photographs projected on a screen in such rapid succession that they make a single study of a life or some lives in motion. Historically, it is a development of the magic lantern invented by Kircher in the 17th century.

The magic lantern was an invention for throwing the image of a picture magnified by a convex lens on a screen or a plane white surface. The famous American scientist Thomas Alva Edison brought it to its highest development. He discovered what can be aptly called the "Cinematograph principle." He took photographs of a moving scene in rapid succes. sion and projected it with the same speed on the screen. The result was the production of a moving scene or "a mute motion picture" instead of the "static" pictures produced by a magic lantern. This was in the year 1890. A little later Mr. Castler of New York produced an instrument known as "biograph" which projected a picture with lesser flicker. The first public exhibition of the cinematograph in London was in 1896 by Lumiere of Lyons.

The cinematograph, as it is developed today, presents a variety of subjects on the screen varying from actual scenes and incidents to the representation of the most fictitious tales. There are pictures of famous dramas and great novels. There are pictures of pyramids and the snow-covered peaks of the Himalayas.

Special cameras are employed for photographing moving objects. A series of photographs representing the different minute stages of an action are obtained. When such a series is presented with rapidity on the screen, there is an optical illusion of movement, for the human eye cannot distinguish between pictures presented before it in quick succession.

There are special places called "Studios" where events and episodes from a play or story are enacted by the actors and photographed through special cameras. The actual scene or occurrence from nature and life are photographed on the actual spot. Outside the studio special arrangements are made for such a hunt. The photographs are arranged in the order of occurrence in the story and then they form a book. Then the whole book is transferred to a specially prepared cellulose ribbon called a "film." Several films are made from one original. These "films" are hired by the distributor, who on their part, rent them to the different cinema companies which exhibit them in big cinema-halls. Almost every modern city has these cinema-halls.

When the show begins, the complete film running to several thousand feet in length is revolved or wound up on a 'spool' placed between the electric arc light on one side and the focussing lens, "the condenser" and the magnifying lens on the other. The film is moved very rapidly. There is a handle for releasing the ribbon quickly from the spool and another spool on which this released film is rewound. The apparatus for focussing the picture on the screen is called the "projector". This is much similar to a magic lantern.

With the last quarter of a century the maving picture has developed into the most popular and widely diffused form of public entertainment throughout the world. Thousands of persons are engaged in every country and the capital invested in the production, manufacture, distribution and exhibition of films runs into millions.

The first films were "silent." The entire background was carried in focus and consequently the figures produced on the screen were blurred. There was much of 'gesticulation"

and less of "acting." The change came slowly with the development of the camera and the projector. The "close up" brought the individual act into the focus while the background was out of focus. The process known technically as "switch up" enabled action involving two sets of characters to be photographed simultaneously and, finally, it became possible to include large bodies of men and sweeps of landscape by means of distant exposure known as "long-shot."

The extraordinary popularity of motion pictures soon created an enormous demand for competent performers and the art of the producer has developed very rapidly. The "populace" of the world found a new means of cheap recreation and the film-industry grew with rapid strides.

The cinema has a high educative value along with its importance as a means of recreation. People who go to see the pictures come to know the manners and customs of the people of different parts of the country and of different countries of the world. Moreover, the film has been used for the distinctive purpose of imparting education about economic or social problems. There are special films dealing with history or geography and released for young boys and children.

But there are some evils of the cinematograph. There are films which do not possess a high moral tone. Such films are harmful to the young mind. The Government has set a Board of Film Censors to counteract this evil, yet many such films are passed. The silent moving picture is now converted to a talkie picture with the inclusion of the principle of gramophone with that of camera. As such the enjoyment has increased tremendously but with great chances of multiplying the evils.

31. AVIATION

1. INTRODUCTION—*From time immemorial man has been envying birds.*

2. THE BODY—(*a*) *The different historical stages of the discovery and development of the aeroplane—Balloons, "Zeppelins", "planes".* (*b*) *The mechanism.* (*c*) *The changes brought by the invention.* (*d*) *The usefulness of the aeroplane in international and national life.*

3. THE END—*The dangers of aviation and its misuse.*

From time immemorial, man has been envying birds as they flew over his head on their wings, and imagining aerial flights of one of his race. This factor accounts for the ancient stories about angels and fairies and flying cots and magic carpets which could bear one atop the hills, and which find a place in the old stories of all the nations of the world. The Hindu epic the "Ramayan" narrates how Rama, after his conquest of the demon chief of Lanka, returned to Ajodhya by air on the *Pushpak Viman* sent to him by the chief of gods, *Indra*. The development of science to-day has made the miracle possible for us.

The first device for rising up into the air was the balloon. This was invented and developed by the French brothers, Joseph Michael Montgolfier and Jacques Etienne Montgolfier during the last twenty years of the 18th century. It was filled with hydrogen the lightest gas known at that time. It was very risky to rise in the air on a balloon as the gas was highly inflammable and it was difficult to keep balance with sandbags and ballast.

The second stage in the history of areial flight was reached when in 1899 the German inventor, Count Zeppelin produced a "Zeppelin". This was a cylindrical, cigar-shaped machine propelled by an engine and worked by petrol.

The aeroplane proper appeared in the third stage of development. In 1903 the two American brothers, Wilber Wright and Orville Wright, produced the first "monoplane" machine. In the August of 1908 Wilber Wright made his first successful flight.

The body of an aeroplane is made both of wood and steel plates. It is cylindrical and tapering. In front there is the engine with a room for the pilot. On the right and left side of the machine there are long wing-like parts. The "monoplane" has one set of wings while the "bi-plane" has two sets of wings one above the other. At the head of the machine there is a "propeller". This is the most important part of the machine as it cuts through the air propelling the machine and keeping it afloat. The loud "buzz" of the aeroplane as it flies through the air is due to the rotation of the propeller at a high speed.

There are wheels below the machine which help it in landing on level grounds. The aeroplane makes a circuitous motion on the wheels. As it does so, the air presses on its wings and, helped by the propeller, it rises up. The older kinds of machines were " rigid" as they could not be steered in any direction. The newer ones are " dirigible.' They can dive down, or rise straight up, or take a most dangerous curve as they sweep up or down. Besides there are seaplanes which have floating device attached to them. These can sail on the sea when necessary.

The invention of the aeroplane has revolutionised communication and transport. It has brought far distant places near. It covers a distance from one to four hundred miles in one hour. Posts and parcels can be quickly dispatched, and long flights can be accomplished in a few hours. It has

brought distant nations close together, established helpful international relations and proved its utility in times of famine and earthquake. When other communications are lost contact can still be maintained through air. It has been of immense help to Expedition parties exploring such regions as the tops of Mount Everest, the poles or the desert of Sahara or Mongolia.

But the invention has not proved an unmixed blessing. In the Great War of 1914, the nations at war used them for bombing places of no strategic or military importance. Thickly populated civil centres were made targets from the air and it resulted in unprecedented loss of life and property. Great records of the progress of human culture and civilisation so industriously preserved through ages in libraries and art centres were exposed to fire and destruction through incendiary bombs. In fact, there was great destruction of some of the most cherished treasures of humanity. The havocs caused by air raids a quarter of century ago are being repeated to-day through indiscriminate bombing with the added mneace of parachute troops falling from the air behind military lines and bringing massacre to the innocent civil life.

The development of the aeroplane continued after the Great War. Regular passenger and mail services were established between such distant countries as England and India. Commercial aviation was made possible when restrictions against civil flying were removed. A net-work of aerodromes was spread over the globe. Long distance non-stop flights were successfully attempted and records established and broken.

With all its long history of development the aeroplane has not as yet reached perfection. The consequences of a

machine disorder are still extremely dangerous, especially in the form of inevitable death of the passengers. A sudden wind or a wayward vulture may yet prove difficult to manage. Improvements are being made in all directions and newer kinds of machines patented every year. The huge American flying fortresses produced during World War II are a marvel. It may be hoped that the future has still much in store. There are prospects for the employment of aeroplanes on a larger scale for purposes of commerce and for the establishment of healthy international relations.

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35. THE WIRELESS OR THE RADIO

1. INTRODUCTION—" *Truth is stranger than fiction.*"

2. THE BODY—*(a) The story of the discovery and development of wireless. (b) The mechanism—" transmitting " and " receiving " sets. (c) How the wonder is effected? (d) The usefulness of the discovery to human life in general.*

3. THE END—*Some general remarks.*

" Truth is stranger than Fiction". A man living in our age of " the wireless " and " the radio " need not be reminded of this saying. It is as plain as a pikestaff. Who would ever in any age other than ours have believed in the miracle of a sound produced in one part of the world being sent to another through no intermediate medium ? We who live in this twentieth century of Christ live in strange times and see wonderful things.

The discovery of wireless sets was made in 1896 by Sir Jagdish Chandra Bose of India and Giovanni Marconi of Italy. The latter patented his apparatus for transmitting and receiving wireless messages a little earlier and the credit since then goes to him alone. The principle of wireless telegraphy was

first discovered by Hainrich Hertz in 1887 who had preceded Marconi. Marconi went a step further. In 1902 he succeeded in transmitting messages across the ocean, and five years later, he established a public wireless telegraph service across the Atlantic.

Wireless messages are carried through radio-active waves produced in the ether. The waves penetrate opaque medium and travel great " light " distances in a second. Ordinary " sound waves " need a medium through which they traverse, but these ether waves do not.

In the case of the "wireless" there is no necessity of a connection whatsoever. We only need a "transmitting set" and a "receiving set". The "receiving set" is a smaller thing and it can be carried anywhere. This is not so with the "transmitting set". So, for transmitting words of mouth or instrumental sounds through ether waves special arrangements have to be made. The transmitting set is established at a "broadcasting station". The station is equipped with an apparatus called "microphone" which increases the magnitude of the sound produced. The electromagnet machine installed in the station amplifies the sound so produced and makes it travel long distances through ether waves produced by the machine.

Any place which has a 'receiving set' can catch the sounds which are broadcast. The receiving set is popularly known as "Radio set". A radio-set is an apparatus for catching ether waves. There are many kinds of radio-sets differing in their strength. The more powerful a receiving set is, the greater is the distance from which we can catch a broadcast. There are "crystal sets" and "valve sets". The

former are less powerful. In the case of a "valve set", the power of the set depends on the number of the valves.

The vibrations produced in the ether are very weak because they have to travel for long distances. They require some energy for their reception and reproduction. The energy is supplied by electricity generated from a battery or at a power-house. Every set is provided for with an "aerial". This consists of a wire stretched between two poles rising high up in the air. Its function is to collect the sound waves that reach it and send it down the wire connecting it with the receiving set. The "aerial" does not work, if the electricity is not switched on. The "keys" of the set can be turned to any broadcasting station on the face of the earth, provided it has sufficient power, and one can hear every bit of sound produced at the station of broadcast. In the case of "valve sets" there are "valves" which act as "loud speakers". They enable an unlimited number of men to listen to the broadcast. However, if only one man of the assembly wishes to hear a broadcast, he can use a "headphone" which is like a telephone transmitter and avoid being a nuisance to others of the party.

Wireless telegraphy and telephony have rendered great services to us. But for them we would have waited days and days for news from the other hemisphere. Every day we hear of more and more uses to which these great inventions are being put in civil and military life. With the aid of wireless telephones it is possible to hold conversation with ships miles off at sea. To-day every ship is fitted with wireless transmitting apparatus and in case of a danger it can send an S. O. S. message ("Save our soul"). Another ship sailing in that part of the world would catch the message and

run for the rescue of the ship. In this way timely relief may be brought and hundreds of lives saved thereby. Improvements are still going on and it is expected that before long wireless telephone instruments would enable passengers to converse with friends anywhere in the world.

Even as it stands now, wireless has made a revolution with the quickest means of distributing news through "broadcast" If we compare a page from an important "Daily" of to-day with that of one in the first decade of this century, we will notice the incredible difference. Reuter's wireless telegram and telephone services ring throughout the day, and we get hour to hour news from all parts of the world. This was not possible a quarter of a century ago. Wireless has shortened distances and brought countries closer. To-day we are a family of nations closely connected with our international and humanitarian interests.

Then there is the "radio". There are broadcast stations in all countries which, while they disseminate news, also look after the recreation and amusement of people. One can sit at his radio-set when one feels a strain on his nerves, turn the key just this way or that, and in an instant he will be listening to a delightful musical programme, or a radio-drama, or a humorous comedy or farce. A miracle has been performed. He partakes of the delight of the thousands who are turning the same key, and feels a deep sense of the brotherhood of man.

Such are the blessings of the wireless. We no more live in seclusion. We are bound in one tie with our common international, commercial and economical interests. The common cause of human progress unites us. Some of us may, for fear of change, ostrich-like bury our heads in the

sand, yet there is no doubt that this great invention has brought about a great change and it is up to us to make good or bad use of our opportunities.

36. ELECTRICITY AND ITS WONDERS

1. INTRODUCTION—*Origin and development.*

2. THE BODY—(*a*) *What is electricity—theories about its nature.* (*b*) *The uses of electricity—social and medical.* (*c*) *The wonders of electricity—telegraphy, telephony, radio, X-ray, electrowelding and electro-plating, etc.*

3. THE END—*Our sense of wonder dulled due to our familiarity.*

The term electricity comes from the Greek word *electron* which meant 'amber'. Amber is a kind of vegetable resin of a pale-yellow colour. It was Thale of ancient Greece who observed that when amber was rubbed by a piece of silk or wool, frictional electricity was produced and the amber rod attracted light things such as pieces of paper. This was in the 6th century B. C. William Gilbert, the physician at the court of Queen Elizabeth, was the first man to coin from the Greek source the words 'electric' and 'electricity' for the phenomena of attraction and repulsion rediscovered in his times.

But the discovery remained of theoretical interest till 1880 when Volta found a new source of electromotive force in the contact of two dissimilar metal plates immersed in water with a little sulphuric acid in it. This was the most important discovery of the 19th century, that of current electricity, otherwise known as Voltaic or Galvanic.

The principle of Volta is still used in the manufacture of batteries and cells but the amount of energy produced in these cases is not great. Large-scale production of electrical energy

was, however, made possible when later Oersted and Faraday discovered the fact that electricity was produced when the magnetic field around a wire was charged. This has been utilised in the invention of the dynamo. The whole of our power supply comes from this source.

The nature of electricity is not quite known. At some periods of its history it was supposed to be a vitreous fluid which could flow from one substance to the other by contact or by rubbing. The real nature of these fluids was a mystery. Scientists said that one of them was "positive" and the other "negative". A charged body was supposed to contain both, but it showed the characteristics of one of them which was in greater abundance. Such a conception of the nature of electricity is now discarded though it still holds the popular imagination. Crookes and Thomson have proved that the electric charge is due to small particles called "electrons". They are pure "qualities", but they gather momentum as they move rapidly. The nature, mass and charge of these particles of electricity was thoroughly studied by Thomson and later, by other workers in the field of electrical researches.

The wonders of electricity are many. It has brought about revolutionary changes in the world. In the Arabian Nights there is the story of Alibaba of Baghdad who managed to overhear the secret word 'open sesame' uttering which he could open the doors /of a cave and enter the secret chambers where the robbers of the story had hoarded their treasures. Electricity has been the secret word which has led man to the hidden treasures of Nature.

The first marvel of electricity is the telegraph. The idea of using electricity for transmitting messages was first suggested towards the end of the 18th century and the first

H. ON TRAVELS AND VISITS

37. TRAVELLING

1. INTRODUCTION—*What is meant by "travelling."*

2. THE BODY—*(a) Travelling in the past. (b) Modes of travelling in the past and present. (c) Travelling as a part of education. (d) Advantages of travelling—scenes and sights; first-hand knowledge about lands, peoples and things; a supplement to our book-knowledge.*

3. THE END—*Disadvantages of travelling.*

Men are always going about on duty to places far and near, but, strictly speaking, such business movements do not constitute travelling. Travelling is very near a pleasure-trip taken for its own sake. There is a joy in it which comes from the unrestricted sense of liberty which a traveller enjoys in contrast to a man set about on a business tour.

By his very nature man is a wanderer. The primitive man never stayed at one place for two days together. He enjoyed new flora and fauna. The spirit of adventure was in him. Later, when he settled down to cultivation, and built towns and cities, there were fewer opportunities left for him, but time and again he left his hearth and travelled far and wide. We know of many great travellers. As early as the 7th century A.D. we hear of the Chinese traveller. Hiuan-Tsang, who visited India and attended the court of Harshavardhan. The Greek traveller, Megasthenes, was an ambassador to the court of Chandragupta. In comparatively recent times we had such famous travellers as David Livingstone and Scott. We are thankful to them for the regions they explored and the historical records they left behind them.

Men who stayed behind at home satisfied their primitive instinct for adventure on land or sea by listening to the tales

of travellers. Homer wrote the whole of his epic, Oddessey, on the basis of his own experiences as a traveller, and it was immensely popular with the Greeks.

In very old times people used to travel on foot, on horseback or in bullock-carts. Travels in those days were long and tiresome. The reason is obvious. The means of travelling were very crude. Distances which are today covered within a few days took a decade or two. Moreover, there were few stable states where bandits and robbers did not flourish. Not many days ago, the rise of the institution of Thugs in Northern and Central India stopped all trade and commerce, not to say of travels. There were no metalled roads. In the rains, rivers rose in floods and the roads became impassable. Such were the difficulties that a traveller had to face in the past.

The times have changed now. With the development of science and the progress of civilisation travelling has now become easy and convenient. It is cheaper and quicker at the same time. There are motor cars, trams, railways, steamers, and the fastest of all, aeroplanes. Journeys which formerly took several months to finish, are now matters of days. Fahien took fifteen years to reach India from China. To-day, a man goes round the world in a year or so and there are world tourists in every country. What a change! We are living in an age of miracles.

Travelling to-day is not only a diversion; it is a part of education itself. Bacon is right when he says that it is a part of a youngman's education and a part of an old man's experience. It is a very potent instrument of instruction. It enlarges the mind and stimulates noble feelings in the heart while it makes a vital contribution to the practical side of

life. The knowledge gathered from books comes secondhand. It loses much of its efficiency if it is not further supplemented by wide travelling. In the course of his travels a man comes across many men. He exchanges thoughts with them, learns their manners and customs and thus enriches his knowledge. He enjoys various scenes and sights of extreme beauty and grandeur. These give him many more thoughts than all the books on moral philosophy put together.

Schools and colleges arrange for educational tours to centres of historical, geographical or commercial interest. Such tours give us a background for our lessons from books, and bring to life dead facts and figures we hear of from our teachers or gather from our books. There is much more education outdoors than indoors. Only one should keep one's eyes and mind open.

On the other hand, travelling has its dangers and discomforts. We are separated from our people and at times feelings of gloom, dejection and loneliness overpower us. One too often stands in a strange place and lacks proper company. But we must remember that there is no rose without a thorn. Travel is no exception. The thorns are there but they are not too many and modern means of transport and communication have made them less sharp.

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38. JOURNEY BY BOAT

1. INTRODUCTION—*There is no better way of spending one's leisure.*

THE BODY—*(a) The proposal. (b) Object of the journey. (c) Description of the journey—scenery of ghats; natural scenes and sights; people swimming on the water; personal experiences, (d) Arrival at the destination, and a brief description of the place.*

3. THE END—*Return journey.*

It is delightful to go on a journey with some friends. There is no better way of employing one's leisure hours or spending a holiday. There are various modes of journeying. Journeys are made by motor cars, trains, boats, ships, aeroplanes or tongas. Each one of these modes has its own special charms. I like journeying in a boat. In these days of machines, it is a novelty to choose a boat, but there is the ease in managing it and there is the cool air of the river and the beautiful scenery on both the banks which one is never tired of enjoying.

Our X'mas holidays had begun. We were playing cards or gossiping for hours. Some one suggested that we should visit the holy temples of Lord Krishna in the sacred cities of Muttra and Brindaban. The places were not very far off from Agra. Some of us had never been there. So the issue was soon settled.

We boarded the train on the 24th of December. In a few hours we were in Muttra. We put up in a Dharamshala, and after some rest and food we visited all the famous temples of the city.

The next morning we proposed a trip to Brindaban on a boat. We had slept very soundly and felt very energetic. The morning had dawned gloriously. We equipped ourselves with some necessary things and started from Biharghat of Muttra for Brindaban.

We had hired a boat for the return journey. We had agreed to pay two rupees. That was not a large sum when we thought of the amusement that awaited us. The boat was soon ready for the journey. The boatsman requested us to take our seats. The oarsman was already at his oars.

The morning was very cool. A refreshing breeze gave us a good treat. The sun was just rising above the bright red horizon. The day promised to be bright and beautiful. The red rays of the sun played on ever-widening ripples and waves, and the river looked like liquid gold. Soon the golden splendour of the rising sun shrouded us. The birds sang. The crickets chirped. The river was clear and transparent and it reflected the ghats and the temples on its broad bosom. One of us had a camera with him and he took photographs. As we passed the crowded ghats with men, women and children offering flowers to the rising sun, we photographed the scenes. Our boat was loosened from its mooring and we were afloat. The oarsman was hard at work. He smiled at us when we told him that we could help him if he wanted.

Our boat was running up-stream. We gave instructions to the oarsman to go slow. We wanted to enjoy every feature of the country on both the sides as we floated past it. Boats of every size and shape passed us up and down. Some of them were fishing boats, others belonged to some temple or others as they bore saffron flags with particular distinguishing marks on them. There were boats on trips like that in which we were afloat. Men, women and children could be seen at the different ghats which our boat passed—some were bathing, some had come to fetch the sacred water and some again were washing utensils or paying their homage to the sun-god with their hymns and chants.

Then the bathing ghats and temples were left behind. The chiming of bells ceased. We were passing through the suburb of the town. Washermen were busy at work. Country girls were lifting their huge pots of copper on their heads. There were fishermen spreading their nets to catch the

fish. They were knee-deep in water. As our boat passed them they stopped their work and stared at us.

After a time, the scene changed. We were passing a country-side. Long, green fields stood on both the sides. The winter crop was coming up. One could see the farmer with his ploughs and bullocks. The scene for miles stretched in unbroken monotony. We enjoyed it and played a hand at "sixty-six". Then we reached Brindaban.

We landed on one of the ghats. Brindaban presented a very grand sight to our view. We left the ghats and went on visiting the main temples and shrines of the place. At noon we rested on our boat for a while and then continued our visits. The day was soon spent.

As evening fell we started on our return journey. The crimson rays of the setting sun were scattered in rainbow colours as they were reflected under the blue waters. We were floating down stream and the current helped us. There was a pleasant lull in the air. As the shadows began to lengthen, we heard the sweet sounds of bells and conch shells. We had returned at prayer time. Small clay lamps with flickering flames floated down the stream and closed upon our boat. There were beautiful lights on the banks and the silent, dark bosom of the river mirrored them.

We landed on the bank and paid the boatman. Then we returned to the town in order to catch the latest train. We had enjoyed a full day. We reflected on the beauty of nature and art as we journeyed back.

The trip was really very delightful. A journey by train would not have been half so enjoyable. Trains do not wait for us. Like everything that has the brand of the West, they are strictly utilitarian. In the great hurry of modern

life, we prefer them to boats or horse-wagons. Thus we save time and money, but we miss much of the joy of travel.

39. A TOWN I HAVE VISITED

(Epistolary Style)

1. INTRODUCTION—*A formal note.*

2. THE BODY—*(a) The history and importance of the town of Allahabad I have just visited. (b) Some important placess—the fort, the Khusroo Bagh, the Pillar of Asoka. (c) The different portions of the city—the civil lines, the George Town, the Chowk, (d) Parks and gardens. (e) Government private buildings of general interest. (f) Allahabad as an educational centre. (g) Other causes of importance.*

3. THE END—*An informal ending hoping to pass some days with the addressee.*

Dear Saroj,

I have just returned from a short visit to Allahabad, and on my return I found your letter on my desk. How glad I was to see it ! You write that you intend to come here, and spend a fortnight or so. That is good news. After the riot that you must be knowing of from the papers, the life is so dreary here at Cawnpore.

Should I not write something about the city I have just visited ? I know you have never been to Allahabad, and it would interest you.

Allahabad, you know, is not a very old name. It was given to this place during the Muslim rule, perhaps in the time of Akbar, the great Moghul, who made the city his winter capital. The ancient name is Prayag which is derived from *yag*, sacrifice. The sacrifices were offered here by the ancient *Rishis*. The city stood on the confluence of the two most important rivers of the plains, Ganga and Jamuna, and it soon acquired a sacred significance and was made a place of pilgrimage.

There is another reason why it was so important in the ancient days. In those days modern means of communication were not known. The rivers flowed through the whole length of the plain, and they were soon great and convenient highways for trade, commerce and travel.

From the days of the Upanishads, Allahabad, then known as Prayag, has been an important centre of Hindu culture. Tradition hands down many stories about their lives and the works of great *Rishis*, how discussions of religious heads were carried on, how metaphysical and spiritual heights were achieved by the devotees, and how great preachers and reformers scattered the seeds of knowledge from this very place. Kingdoms rose and fell, yet the religious and spiritual life of our country remained the same, and this city played a vital part in it.

If you visit the place you will be astonished to find great ages living side by side. There is the pillar of Asoka. It reminds you of, perhads, the greatest event in the history of the world when, after his battle of Kalinga, which took a toll of one lac of human lives, a change came over the great monarch, who became a staunch Buddhist. The edicts on the pillar stand deciphered to-day, and we know what new values of life the great emperor sought to establish in politics. Then there are the Fort and the Band near the sacred confluence. They remind you of the great Moghul who tried so much to bring together the two great warring communities of the Hindus and the Muslim. In the Fort one would still see the *Akshay Vat*, the eternal banyan tree, so sacred to the Hindus. Besides, there is the Khusroo Bagh at one end of the city, which is a historical place where lies the tomb of Khusroo.

Allahabad is the premier city of the province. The city

has grown from time to time and there are all sorts of plans and designs to be seen. Roughly, you can separate the modern city from the ancient. The modern city has been built in two well defined parts, the civil lines and the George Town, which comprise the civil quarter, and the city. The civil lines are very artistically planned. Parallel roads and squares with bungalows in the midst of their small gardnes make a very beautiful scene. Europeans, big officials, barristers and pleaders live here. There are fine shops built on the best European model. They fulfil the needs of the civil quarters. George Town is comparatively a new colony. It is an attractive colony. Pleaders, barristers, university professors and judges inhabit it.

The ancient parts of the city are not so spaciously built. Houses crowd over houses. The lanes are narrow and dirty. They are inhabited by clerks, school teachers and petty businessmen who make the bulk of the population. They are underpaid and underfed. Abject proverty and gross ignorance of the affairs of the world peep through their eyes.

There are fine parks and gardens with long drives. Large gardens like the Alfred Park and *Khusroo Bagh* keep summer houses. Almost eyery bungalow has a tennis court and a nice lawn. The city is very hot in summer, and flower-trees, lawns and groves are more a necessity than a luxury. They keep the hot tropical city cool and pleasant.

The city has been the seat of the Government uptil recently when the Government shifted to Lucknow. There are recently still many central offices here such as those of the Accountant General, the Inspector General of Police, the Director of Public Instruction and the Board of Revenue. The High Court of Judicature is a very massive and imposing structure.

This is the Supreme Court of appeal for all the United Provinces of Agra.

Then there are many other public and private buildings which one may not miss, such as, the Town Hall where the museum is located, the Library building in the Alfred Park, the University buildings, the Anand Bhawan and the Swaraj Bhawan where the headquarters of All-India Congress Committee are lodged, the Leader Building and the Naini Glass Works. I cannot mention all the beautiful private buildings which are a recent development and add much to the beauty of this city of palatial buildings.

The city holds a very important place in the educational system of the province. The Board of High School and Intermediate Examinations has its offices in this city. There are various schools and colleges which look after the education of boys and girls. The Allahabad University is famous for its high standard and efficiency. When the session begins, the life of the city takes a very pleasant turn with young boys and girls coming from every part of the province in order to join their colleges.

Then there are days of Magh-mela and Kumbh when special arrangements have to be made for the vast crowd of pilgrims that pour in from the far and near places. The city is also very interesting in the days of the *Ramlila* and the Swadeshi Exhibition that are special features every year.

I will stop now, and not write of the Bamrauli Aerodrome, which I hope you would have liked the most. When you come here, we togther will pay a short visit to Allahabad, and you will find many pleasant surprises awaiting you.

Write the exact date on which you intend to come. My respects to your parents and love to Sheela.

Yours affectionately,
Madhavi.

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40. A VISIT TO A HISTORICAL PLACE

1. INTRODUCTION—*Preliminary.*

2. THE BODY—(a) *A proposal to visit Sarnath.* (b) *The situation.* (c) *The importance.* (d) *The famous Sarnath Stupa.* (e) *The monastery.* (f) *The Museum.* (g) *The Sarnath temple and the Mahabodhi Society Monastery.*

3. THE END—*The visit was an education.*

When one is at liberty to keep his chain of thoughts and does not dread one's friends calling at an odd hour, there is a peculiar joy in pursuing the past record of humanity and thinking over the past achievements of the race. I have such liberty and leisure. There is no one to disturb my solitude. So, I will reconstruct in my mind my visit to Sarnath and leave a record of it. It is so profitable and interesting to enter into Death's Chamber of Silence and converse with our ancestors in their own surroundings.

I had gone to Benares with some friends. Our immediate business was to attend the annual gatherings of the All-India Hindi Sahitya Sammelan. There were many old faces which I expected to see after a long time and the programme was so varied and so crowded that it tempted one and it was impossible to stay at home. One of my friends, Prof. Amar Narain Agarwala, had won the year's Murarika Prize on a book dealing with socialism, and he was to be honoured at the occasion. In short, I could not withstand the

many temptations that presented themselves to me. After some hours, journey we were at our destination.

My publisher, Mr. Sri Niwas of Kitab Mahal, Allahabad, was already there. I heard from him that they were holding a Publishers' Conference, and he had been specially invited to attend it. It was he who suggested that a visit be made to Sarnath, He had just published a novel on the Mary Magdelene of the Buddhistic Canons, the famous Ambpali, and he was very keen to visit the place where the great Buddha gave his first sermon. So, we went to Sarnath.

Sarnath is to-day a small village about a mile away from the Sarnath railway station on the B. N. W. Ry. It took an hour's journey from Benares. Benares has always, been big a seat of learning, and more so in the days of Buddha. Buddha must have had/a very practical eye to see that Sarnath was the right place for scattering the strange seeds of his new knowledge, for the seeds must grow into tall trees, and the roots lengthen and feed themselves on the great fountain of Brahamanical learning at Kashi. He was also to fight his enemy on the latter's own grounds.

The most important historical record of the past at Sarnath is the great '*Stupa*' that was erected long after Buddha was dead, on the very spot where Buddha gave his first sermon to the world. It is still there and marks the place.

The *Stupa* is very high. It rises about eighty feet or so above the earth. A part of it is in ruins, and the Government has started repairs. There are no regular steps leading to the top, but the *Stupa* is so constructed that it gently slopes towards the earth. There are heaps of bricks on the slope, and it was possible for us to help each other and get to the top. But it was a hard job to get there. We saw that the *Stupa*

has been dug straight down and an attempt has been made to get important archaeological finds. We did not know whether the diggers reached the base as our eyes could not pierce the darkness below. The great hole that is dug in the pillar is surrounded by a railing in order to save a fall. On one side there was a little space in the wall, and there were stairs leading to the highest summit. Once on the top, we forgot all the fatigue as the view it commanded was so inspiring. The green fields were bathed in the red sunset glow, and the distant peals of bells of the Sarnath Temples rang like silver voices speaking of the glory that Sarnath once had. In the middle was a round pavilion. It probably marks the exact place where Buddha sat crossed-legged in his lotus posture, and preached to his five unbelieving disciples who had left him before he reached his great enlightenment. The words which poured from his mouth on that most auspicious day in the history of the human race were destined to be echoed and re-echoed in every corner long after the man who spoke them had left the world. Few will be the persons who will not be impressed by the thought that they were on the spot which was touched by the feet of one of the greatest men of all countries and all times.

There is another *Stupa* of lesser dimensions near the place where the Mahabodhi Society of Sarnath has built a great temple. None can tell us whom it commemorates, but it was perhaps another great teacher who followed the master. He must have been connected with the monastery which lies under the foot of this later *Stupa*. The monastery is in omplete ruins but the foundations have been dug out by the Archaeological Department, and they show how spacious it was. It was perhaps this school of learning that sent preachers

throughout India and to the distant lands far beyond the frontiers. It was here that the monks used to live and study the religion of Buddha.

Across the road there is a museum where all precious historical things found in excavations are kept preserved. In the central hall, there is the crowning lion of Emperor Asoka's Pillar. The beautiful polish on the lion is still untarnished, and one wonders at the excellence of the art of plastering that existed in those days. There are images of Buddha in various designs. They show the fervour of the artists who must have imbibed the spirit of the great master so deeply that they could carve such wonderful images. There is a peculiar serenity and grace about them which a visitor never misses and which ennobles him. Besides, there are many other things which bring into our memory the many pages from the history of the rise and fall of Buddhism in our country.

The Sarnath Temple and the Mahabodhi Society Monastery are great works of art. They are only recently built with the help of the contributions raised for them in the Buddhistic world. The Japanese Government have presented a huge bell to the temple. It is so massive that the sound can only be produced when it is struck with a huge bamboo hung opposite, it itself being too heavy to move. The inside of the temple is tastefully decorated with frescoes of the Ajanta style. They cover almost all be legends about the life of Buddha.

I still cherish my visit to Sarnath. It has given me a new interest in history.

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1. *SERVICES AND TYPES OF PERSONALITIES*

41. THE COOLIE

1. INTRODUCTION—*The coolie belonges to the labouring class.*

2. THE BODY—*(a) His appearance and dress. (b) His duties—a porter, a labourer. a 'thelawala', and a pankha coolie. (c) A simple, illiterate fellow. (d) His struggles, domestic and social. (d) The history of labour.*

3. THE END—*(a) The problems of the coolies. (b) What should be done to improve his conditions ?*

The coolie is indispensable to modern society. He belongs to the labouring class. His services are many. He works on the agricultural farms as a field-labourer in industrial factories as a working-hand, in offices as a peon and in the railway stations as a porter. He works as a *thelawala*. He serves as a mender of roads. There is no manual service which is not open to him. He is here, there, and everywhere. He is just where you want him and his services are obligingly offered to you for a few annas.

The appearance and dress of a coolie are peculiar to him. He comes from neighbouring villages. So his manners are rustic, and his dialect jars on the ears of the town-folk proud of their cultured tongue. He is very poorly clad. Sometimes he has only his loin-cloth. This is not strange when you remember his hard lot. Human labour is very cheap nin o courtry and the coolie cannot afford the luxury of covering his whole body. One pities him in his small turban and tattered clothes. Often he is barefooted. His face is sunburnt. There is no freshness and vigour. Life has been squeezed out of him. The only luxury that he enjoys is his small "hookah" which is invariably a friend of his solitary hours.

He is such an insignificant man. One hardly notices him except when he has some marks of recognition on him. The railway coolie with his dirty shirt and coloured badge can be easily marked out of an assembly of passengers.

The coolie is a simple-minded illiterate fellow. If he is fresh from the village, one can mark him for his stupidity. But once he is for a long time in the town, he learns their cunning ways and one can see him harassing a young man and clamouring for more payment.

The coolie is not paid much. His wages are so poor that they are not enough for his bare maintenance and that of his wife and children. He works hard for the whole day. There is no rest for him and no holiday. Yet the work does not pay and he drags on a miserable life. His great struggle for bare maintenance makes him virtually a machine. There is nothing more painful than the thought of one's misery and exploitation. He is conscious of his miseries yet he finds no means of their removal. He is honest, hard-working and obedient. The rich admire these qualities in him but do not pay for them.

The services rendered by the coolie are indispensable. No town can do without him. He is needed at railway stations, market places, factories and agricultural farms. Coolies are employed for all petty jobs. They repair buildings, roads and canals, they carry heavy loads on *thelas*, but more so, on their backs or heads. It is indeed a pitiful sight to see a man loaded like a mule and perspiring under his heavy burden.

From very early times man has been employing his brother man as his hired servant. The Romans were proud of their slaves. There were Negro-slaves in America and the

civilised white races were very reluctant to free them. Even now, although slavery has been abolished there, the Negroes are not considered on a par with European races. In India, too, there is the caste of Shudras which has ever been subjected to the tyranny of the high-born Brahman, Kshattriya and Vaish. Now that science has discovered machines and saved much sweating and toiling, human labour is slowly coming to a close, and a time can be foreseen when we will need no coolie. These considerations have made men with philanthropic interests give their best time and energy in alleviating the sufferings of the toiling masses. There is a general awakening in the labouring class which the intelligentsia cannot ignore for their own selfish interests are at stake. The coolies too have risen to the occasion. There are Trade Unions, Porters' Unions, Railway Coolie Unions and Thelawallah Unions. There are disturbances and strikes. The employees want more and more from their employers who do not see the changing times and grudge every additional penny.

The coolie is a problem in great business centres. It has to be seen that he is given his just dues. This is more necessary at this time of discontent. When there is a coolie strike the whole business comes to a standstill. It is true that such strikes do not last long. The poor coolie has no finances to fall back upon like his adversary, the employer. Moreover, the workers know that the fight is to be continued and every little gain consolidated before another step is taken. Attempts are being made that the domestic and social conditions of the coolies be improved. This is a big step. The Government should come to the rescue of the worker. It should make provisions for their education and set out mea-

sures to improve the sanitary conditions of their dwellings, and give the coolies a chance to live like human beings.

42. THE POST OFFICE

1. INTRODUCTION—*The importance of letter-writing.*

2. THE BODY—*(a) Letter-writing in ancient times—in India and in Europe. (b) The growth and development of modern system. (c) The usefulness of the postal system. (d) How does the system work? (e) The most important person of the postal system—the postman.*

3. THE END—*A general remark.*

Letter-writing has always played an important part in our life. Man is a social animal. He likes company, The letter affords him the facility of communicating with his fellow-beings.

In very olden times, for the obvious reason that there were no cheap means for the carriage of letters, rich persons alone could afford to send letters by runners or horsemen or camel-men. In our country, too, before the introduction of the present postal system, letters had to be sent by messengers. This was a very costly affair, and took much time. Shershah, a Mohammedan King of the Sur dynasty, introduced the horse-post system for the first time. There were regular posts of horses at fixed distances and letters were carried by the rider, who changed his horse at the stations. The modern improved system of carrying posts was introduced in India by Lord Dalhousie. His administration is also marked by the beginning of the telegraph.

In England, the postal service through stage-coaches was introduced by John Palmer in 1712. This had all the disadvantages of the contemporary postal service in India. However, in 1840, a distinct advance was made when Sir Rowland

Hill introduced the penny postage system. He suggested that a stamp should be affixed to letters showing that the charges for the conveyance of the letter have been prepaid. This was meant to stop fraud. As time went on, other improvements were introduced in the postal department. The introduction of the railways, the steamship and the airship as well as the telegraph came as a very great help as they assured economy of time and money, and distances covered became much greater. Better means of communication always stood for better postal service, and today we can communicate with a friend or a relative in any part of the world without incurring much time or money.

The postal system is one of the greatest blessings that a country can enjoy. It symbolises peace and good Government. It is for this reason that every Government tries to see that the system remains intact and efficient though hard times may set in. There is not a single civilised part of the world in which it does not exist.

Our country has immensely benefited by the introduction of the postal system. There is the cheapness of postage. In the good old days, it was a luxury to send a letter. None but the few rich men could enjoy it. Today how easy it is to write a post card and direct it anywhere throughout our vast continent and that too with a three-pice stamp on it. This is not a prohibitive expense. The post office levels all distinctions of rich and poor, high and low.

The Postal Department has many branches. These carry on the different kinds of work which passes through the post office. The central post office of the town controls them. There is a General Post Office for the province which supervises the work carried on through town head offices. The post

office deals in letters, money-orders, parcels, telegraph, airmail service, and lastly, the Savings Bank transactions. Money is sent through money-orders. Registration and Insurance Department deals with postal articles of special value. The Savings Bank transacts business with regard to the deposit and withdrawal of money, which earns an interest of 2 per cent. It encourages the habit of thrift among poor people and enables them to save. Telegram and Cablegram systems are only recently introduced, but they are very useful systems. Hundreds of important "dailies" depend on them for their maintenance, for all that they contain in the form of news, statements and speeches must come to them by telegram or, in the case of urgent messages overseas where there are no telegraph wires, through the medium of cables laid under the sea. Some of them, install automatic machines which write out the telegraphic messages in alphabets and hasten the process of delivery.

But, as of old, the most important person in the postal service is the low paid postman who really renders yeoman's service. His work is limited to the delivery of letters and parcels, and it is simple, but monotonous, tedious and in country districts even arduous. He is the last link of a long chain. He is the man who is anxiously awaited by housewives. He brings to them good news and money from their husbands who are on service in some distant part of the country. His leather bag and his khaki uniform are welcomed at every turn of the lane. He is a very patient fellow with a very sympathetic smile for all. Few will envy his fate or grudge him a glass of water.

The post office virtually stands for peace. It acts as a messenger between persons separated by space.

43. THE INDIAN BARBER

1. INTRODUCTION—*The famous barber of Isphan.*

2. THE BODY—*(a) The ways and practices of a barber. (b) The barber at the village. (c) The many duties of a barber. (d) The changing times and how they have dislodged the poor barber.*

3. THE END—*The modern barber.*

Every one who has once read the famous story of Haji Baba of Isphan will at once recognise him as the greatest of the barbers the world ever produced. Such was his versatile knowledge about men and events, such was his jocular manner and such his sincere sympathy that his irresistible charm is never lost. It is a sad thing that the birth-day of such a great man of the ancient race of barbers goes uncommemorated. "What an ungrateful world !"—he would have said if he had come to life once again.

A modern barber with his most up-to-date shaving equipment may well disown his great ancestor at Isphan, but, nevertheless, he would soon betray himself. He comes indeed from the same time-honoured race. Like the man of old, he would go on telling you stories all the while you are having a shave. You would never hear such romantic stories from another man. He has a great fund of conversation. There are the neighbours, the weather, the bad times and the funny ways of the world. His tongue knows no stopping once it starts on a familiar topic.

The ways and practices of barbers are very ancient and very strange. The village barber still retains them. He wears a peculiar type of dress. He has a small leather case or tin box containing such odd instruments as razors, nail cutters, scissors, haircutting machines (a rather modern thing

for a village man), mirrors, combs, powders, oils and soaps. His method of shaving is also very interesting. One is entirely at his mercy. He covers one with a long piece of cloth. He cleanses his instruments under water. He begins by cutting the hair with his cutting machines or with combs and scissors. Then he applies some soap to the face and softens the skin through brushing it for some time. Now he takes his razor out and sharpens it on a black thin leather piece or a piece of soft stone imported from the West. He shaves the faces and collects the soap-foams with hair dissolved in them on the wrist. Then he will apply some powder to the face after a rub with a thick piece of biting alum. He is a very interesting man. He will keep you interested in his talks for the whole time you are under his charge. He is a very shrewd man too. He has picked up a word from the town where he has been for some days. "Will you have shampooing, please !" he will say, and he looks smilingly to the bafflled villager.

The barber at the village performs many functions. He is shaver, hair cutter, surgeon and messenger. Then he is also a good watchmaker. Quite recently when there were no homeopaths or allopaths in the village, he was the man who did all surgery work. Slowly and cautiously he opened the royal vein and let the excess of blood flow. Modern surgical instruments have proved fatal to this side of his life. He is needed no more for an operation with his crude razor.

But he renders more important services to the Hindu community at birth, marriage and death ceremonies. He is sent as a messenger for all these occasions. When a feast is held he has to go from house to house, and invite the guests. He proves very useful for this purpose with his encyclopaedic

knowledge and his great wits. Then he has to supply the leaf-plates (*Pattals*) on which dinners are served to the guests.

The village barber is paid in cash or kind more often in kind than in cash. There are houses where he shaves the members of the family every week or every fortnight, and is paid in grain after six months at each harvest. He is a very faithful man, especially when marriages are concerned. In ancient India, he played a very important part. He went on long journeys for making good matches, and he was certainly the most important of the menials at the time of marriage. He got enough money both from the side of the bride and the bride-groom.

But things are quickly changing now. The whole system of match making is taking a new turn, and the barber has no place of distinction. Quicker means of communication have enabled the parties of the bride and the bridegroom to settle the matter themselves, leaving no place for an intermediary. The old-type barber is also giving place to his modern progeny with his dirty boots, well-cut hair and clean saloons. He is a prototype of the modern machine-made world. He mispronounces English words, and gives new and odd meanings to many of the technical terms current in his professional circles. His shop is well furnished and well decorated. In fact, it reflects the taste of the times. There are mythological pictures dealing with epic tales standing side by side with those of dancing girls and cinema stars. His instruments are more costly and delicate than those of his ancestors. He knows a bit of make-up, and no doubt, a lot of massaging. He differs much from his well known brother of Isphan of the Arabian Nights, though in his versatile know-

ledge, quick wit and romantic tales he has not much to learn from the old man whom he would to-day go a long way to disown.

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44. THE FAQIRS AND SADHUS OF INDIA

1. INTRODUCTION—*Almsgiving in India.*

2. THE BODY—(*a*) *The Faqirs, their dress, habits.* (*b*) *The Sadhus, their dress, habits.* (*c*) *Yogis.* (*d*) *Urdhavahu Sadhus. Nagas, Bairagis and Sanyasis.* (*e*) *The orders of the Sadhus and the Faqirs.*

3. THE END—*Faqirs and Sadhus today—a national problem.*

In no other country is renunciation of worldly riches so much honoured as in this country of ours. The result is that the country is full of numberless people who do nothing to earn their bread, but live on alms, and try to attain spiritual heights. They are respected and looked after by the citizens.

There are two kinds of such people. They are the Faqirs and the Sadhus. Wandering mendicants belonging to the Mohammadan faith are called Faqirs and those belonging to the Hindu faith are called Sadhus. Faqir comes from the "*Faqqah*," and means a "poor man." The word Sadhu is probably derived from the Sanskrit *Sadhna*, and means "one who has attained spiritual perfection." The Faqirs and the Sadhus lead single lives and are supposed to have renounced the world. They live on the alms they get and pass their days in religious meditation.

In almost every Indian town one would see a Faqir. Some of the Faqirs take up their abode in mosques while there are others who remain incharge of the tombs of some Mohammadan *pir*. These tombs are called *dargahas*. People come to

worship them and pay their homage to the departed. Thus the Faqirs who live in *dargahas* are sure of the alms they derive from the devotees of the *pir* and this is usually sufficient for their modest wants. Those who live in mosques maintan themselves on the charity of the mosque-goers.

Yet there is another class of Faqirs who have no fixed abode. They wander from place to place and even go to distant countries outside India to visit some holy shrine or other. They have healing powers and it is no uncommon sight to see one of them by the bed of a patient bent over the latter and muttering intonations. They also work as soothsayers, and palmists. They have a loose saffron garment formed by stitching various patterns of cloth, and a turban on the head. Their small belongings are a number of beads and rosaries which they wear round their necks, a black begging bowl and a pair of tongs (*chimta*).

The Sadhus are more numerous than the Faqirs. They are more wandering in their habits than the Faqirs. They do not remain long in one place but can be seen throughout the length and breadth of India moving from one place to another. They have solitary habits. They prefer to take up their temporary abode in some unfrequented spot under a banyan or a pipal tree, in some ruin of a temple or in a burning *ghat*. There are Sadhus who live in jungles, mountains and other secluded places. They live upon wild fruits and roots. When the rain ceases, many of them start on their wandering tour again. As they reach a town, disciples gather round them. They offer them flour, *ghee*, fruits and other kinds of food, and sit patiently to hear the religious discourses which are often not very deep. Many Sadhus have temperate habits, but some use intoxicants. A puff at the *chilam* of *ganja* is often a

necessity with some of them. This is probably helpful in keeping them fit in the open air.

Some of the Hindu Sadhus belong to the fraternity of *Yogis*. They practise a system of rigorous austerities known as *Yoga*. The yogic exercises are very wonderful, and to the uninitiated they appear to be exceedingly miraculous. The *Yogis* have to go through difficult training and extreme hardship in order to acquire perfection. They sit at the feet of great masters, for it is very dangerous to learn them from a novice.

Hindu Sadhus have their centres. On the occasion of every religious festival or fair one can see groups of them round one elder in years and richer in religious life. At *Kumbh*, one would be astonished to see the hold that they have on the religious mind of India. Sadhus from all parts of the country come to Prayag for acquiring religious merit by taking a plunge in the sacred confluence at an auspicious hour. There one can see the *Urdhavahu Sadhus*, who have one arm permanently raised up, and *Nagas*, who wear no clothes, *Bairagis*, who belong to the order of Sri Ramanuj, and *Sanyasis* who are direct descendants of the order of Sankaracharya of the 8th century.

The dress of a Sadhu is peculiar. He wears a cloth muddy-yellow in colour and carries a metal or wooden pot. He has a tiger or deer skin, a pair of tongs and a stick or a spear. Often he is bare-bodied and smears himself with ashes as a protection against cold and exposure. He wears long-matted hairs.

The orders of the Sadhus and the Faqirs were religious orders in ancient times. Now the times have changed. Culprits and criminals find it safe to disguise in their garb and

the unemployed idler is tempted to become one of them, and live as a hanger-on. As a consequence, there are millions of beggars passing their life on alms and doles. They do not add anything to the national life; in fact, they are parasites. At times, they prove troublesome, and create problems. The Government have tried to solve the problem but have failed. Traditions and superstitions have a great hold on the mind of our millions, and they do not discourage sloth and idleness for fear of reprisals in the world hereafter. They give these idlers a refuge and they escape the claws of the law. The need of the hour is that the public should be taught to do away with superstitions. We cannot gain merit through such charities as encourage criminals and hypocrites.

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45. THE INDIAN JUGGLER

1. INTRODUCTION—*India is famous for jugglers and magicians.*

2. THE BODY—*(a) His class. (b) His dress and appearance. (c) The things he carries; his assistant. (d) His wonderful feats—ball-trick; cup-trick; mango-tree trick; sword-trick; the rope dance. (e) His feats nothing but manual; his skill and promptness.*

3. THE END—*Some general remarks.*

India is famous for its jugglers and magicians. We hear so much of them. Their wonderful feats arouse interest wherever they go. There is an essay 'An Indian Juggler,' by William Hazlitt which tells us how much the common Englishman of 19th century was interested in the magic craft of the East.

The juggler belongs to some wandering tribes who live in the suburb of a town or village. Some of them are outcastes.

Some others are Mohammadans though they do not offer their prayers in a mosque.

A juggler wears a peculiar dress and carries peculiar articles. He has a big turban and a loose garment. His basket is full of such odds and ends as are accessory to his art. He has a flute, a tomtom, and a wand. Frequently, he has a boy-assistant whom he teaches his art. He is some outcaste lad or his own son. The juggler wears big copper-earrings and rings on his toes and fingers. One can never fail to distinguish him from other men.

He passes through a by-street. When he reaches a spacious spot, he puts his basket down, and plays on his flute. The boy-assistant beats tomtom to attract people. Soon a large crowd gathers around them. They are drawn from all classes of society for every one is interested in the tricks which the juggler performs. The spectators stand in a circle round an open space in which sits the juggler with his boy-assistant.

After a time the performance begins. The juggler takes out a piece of bone or wood from his basket. He calls it *ghuchroo*. This is his magic wand. Each time he shows a new trick he uses it uttering at the same time meaningless magic words. He takes a ball on his palm. He talks a great deal at random, and then he strikes it with the magic wand. Instantly the ball disappears. The ball appears again. One can see that it is a solid round thing. Then, in an instant there are two balls. Then, they are four and subsequently, eight. The number doubles so quickly that one is at a loss to understand the trick. Then the juggler again uses his wand and there is only one ball left. What a trick !

Then he takes somel cups. He places them on the earth, their mouths down. Under one of them, he puts a pallet or

two. He touches the cup with his wand and the cup is empty. The pallet has vanished from underneath the cup. To the amazement of the spectator he lifts the cups which were empty and each of them contains a pallet. It is so curious. Some argue that it was his sleight of hand. The juggler protests and repeats the trick. Now the thing is so skilfully repeated there is no argument. All criticism is silenced.

The assistant keeps on beating his tomtom. The crowd stands still. There is pin-drop silence. The juggler proceeds with the next trick. He takes a big round piece of stone, and takes a step or two towards the crowd; he stops his boy-assistant. Then again his meaningless chant and his boasts, which however come true. He opens his mouth and shows that there is nothing inside. He puts the stone into his mouth. Closing his mouth he makes a retching motion and slowly pulls out of his mouth two pieces of stones one after another. One wonders where he had hidden the second one. Repeating this process, he brings three, four or dozen of them, all of as great a size as was the first one, as one knows from where. At another time he produces a heap of iron-nails or several yards of variously coloured knitting wool from an apparently empty mouth.

Next he performs the mango trick. He shows the audience an empty basket. He puts his magic wand on the earth and inverts the basket over it. When he turns it over, there is a small mango-tree with tiny green leaves. He covers the thing again. This time, when he turns the basket over one hopes to find the tree there, but, to one's wonder, it is not there. A very bold sleight of hand, one thinks silently as he watches the juggler at work.

By now the loud voice of the juggler and the sound of the tomtom have attracted many other passers-by. The crowd

is thicker. Now the juggler performs his most wonderful tricks. He takes out a big dagger and hands it over to the spectators to test its edge. The dagger is sharpened on both sides. He orders his boy to beat the tomtom and, uttering incoherent unintelligible words, he thrusts the pointed dagger down his throat up to the hilt. There is a convulsive movement of the body. It is simply unbearable to see the agony of the man. Then he takes a bowl in his hand, rather his assistant puts it there, and goes round. People pour copper and nickel coins as he staggers on his feet. Then he takes the dagger out with not a trace of blood upon it.

He may even go to his next and the last item. He appeals to the spectator's generosity and fixes those who intend to slip away with his sarcasms and abuses. Then he prepares for his last trick. He places the wicker-basket in front of the spectators and uncovering it asks the boy-assistant to get into it. When the boy has gone inside, the juggler replaces the lid, and thrusts in the sharp dagger right and left into the basket. The spectators cry halt and pray for the life of the boy. Then for the last time, in the name of the young boy who he declares was his only son whom he killed for his bread, he appeals to the spectators. The appeal meets success. The young ladies at the top of the houses surrounding the space where the tricks are going on take pity and pour two-anna and four-anna pieces. The old men in the ring are also moved to pity. There is a shower of copper coins. Then the juggler opens the basket. Lo, it is empty ! The audience do not believe their eyes. The juggler has collected the money from the plate and put it in his pocket. People wonder what has become of the boy. Then the juggler begins to call the boy by his name and

suddenly the same boy appears inside the ring from behind the circle of spectators. Thus the tricks end in a loud applause and the spectators disperse.

The art of a juggler is a precious art. It is one of the many things that amuse a nation, and as such, it should be given all facilities given to a fine art. We cannot under-rate the services of those famous jugglers of the East who in the last century, showed their tricks to the western world and made it spell-bound. Western authors again and again refer to the skill of the Indian rope-dancer.

J. A FAMOUS BUILDING

46. THE TAJMAHAL

1. INTRODUCTION—*One of the wonders.*

2. THE BODY—*(a) The situation. (b) The outer view—the sight presented by the main gate, the museum, the beauty of the garden and the fountains. (c) The dome which looks like a round cloud on the horizon ; its description and architecture. (d) Inner view—settings and engravings ; the double graves, the beautiful paintings on the wall. (e) The beauty of the Taj in full moon.*

3. THE END—*Taj symbolises the love of a man for a woman. Tagore quoted.*

The Tajmahal is one of the many wonders of human ingenuity and every year people visit India for the pleasure of seeing the Taj. It is a monument raised by the Moghul Emperor, Shah Jehan, in memory of his beloved wife Arjumand Banu Begum, otherwise known as Mumtaj Mahal. There are many magnificent buildings in India but none can match in beauty this exquisite piece of Moghul architecture.

It is situated beside the river Jamuna at a distance of about two miles from the Red Fort (*Lal Qila*) of Agra. On its

three sides it has magnificent gardens, in themselves incomparable, and the river in the fourth. The shadows of the Taj can be seen in the river and the sweet fragrance of the gardens is delightful.

This splendid building was built in twenty-two years. Twenty-two thousand workers were employed and the cost amounted to crores of rupees. When the foundations were laid and the walls began rising the Emperor came at the spot and spent hours watching it under construction. Later on, when it had arisen to its height, he kept his hourly watch from a minaret in Agra Fort. Such was the lover, the story of whose deep sorrow at the death of his beloved has been told through ages by the mute stones of the Taj. Shah Jahan sought for the best artisans of India and Persia, and through them, immortalised his great dream.

The Poets have praised it. "It is a marble-tear on the snow-white cheek of Time". Lovers have dreamt of it and there are people all over the world who talk of it.

At the outset one is struck by the magnificent gateway that leads to the garden proper. It is made of red sandstone. This alone could have made the most beautiful princess proud of her grave. Verses from the Quran are carved upon it. Passing under it we enter an open space with small rooms on both the sides. They were meant for soldiers who guarded the entrance. Now they contain a small museum containing some of the old pictures, swords, bows, and utensils of the Moghul emperors daintily covered under glass and well protected. The guide tells the visitor everything about them, and every visitor to the Taj spends some time to the small museum before he enters the main part of the building.

Beyond the gate is a long narrow view of flower-trees and cypresses on either side of the roadway that leads to the monument. The gate leads to a beautiful park. The main building is clearly visible from this place. It looks like a round white cloud sitting on the horizon. There is a two-fold pathway leading from this gate. There are long rows of trees on either side and a cool stream of water flows in the middle. There are many fountains and they make the scene very beautiful. In front on the raised pavilion on which the mausoleum stands is a beautiful tank filled with beautiful lotuses. This is surrounded by stone-benches meant for the visitor to sit on. This place gives a full view of the white central dome. From here the white, snowy dome of the Taj presents the appearance of a well formed pearl bathed in honey. It offers the best perspective from this place and most of the photographs of Taj are taken from here.

The Taj is a magnificent building built upon a raised platform. It is made of pure marble. The platform is square in form and there is a stately white minaret on each of its corners. The minaret is a hundred feet high. In the centre stands the main dome of the Taj with a golden crest at the top. One is lost in wonder and admiration as one stands watching the big contours and the majestic grace of the dome. The outside is set with precious stones and inlaid flowers.

Under the dome, one stands mute at the elaborate designs finely worked in precious stones and gold. There is a central area enclosed in a beautiful trellis-work. This enclosure contains the graves of Shah Jehan and Arjumand on which are inscribed verses in praise of Allah. As one stands there one remembers the Persian couplet of Saadi about the

power of Mortality. Yet, these are not the real graves, but the imitation of the real graves below. The guide leads one down a flight of steps in a cellar. It is dark all around and the graves are shown in the torch light. There is still more beauty awaiting one here.

We enter the inner chamber once again. The walls are decorated with paintings and engravings. Everywhere one finds beauty and proportion. There are clusters of pearly fruits and flowers, and beautiful precious stones cut at various angles, reflect the dim light that enters the dome.

The beauty of Taj under a full moon light is beyond description.

K. ON SCHOOLS AND SCHOOL LIFE

47. OUR SCHOOL

1. INTRODUCTION—*(a) The situation. (b) The man it commemorates.*

2. THE BODY—*(a) Description of the building, laboratory, library etc. (b) The tradition of the school in study and games. (c) The games. (d) General lectures. (e) 'Self help'—the motto. (f) The school functions.*

3. THE END—*I have a great regard for my school.*

Our school is situated in a healthy locality of the town. The school is named after the great founder of the Arya Samaj, Swami Dayanand, one of the builders of modern India. I learnt that some years ago it was a Middle School. Now it is one of the best High Schools in the United Provinces.

The school sent its first batch to the Board Examination in 1919. Since then the number of the students appearing at the examination is steadily increasing. A new building has been added to accommodate science students, and a fairly big

laboratory is installed in it. There is a hostel attached to it and there is the play-ground between the school and the hostel buildings.

Ours is an aided and recognized high school. The Government makes an annual grant of ten thousand rupees. But the greater part of the expenses is met by voluntary donations which pour from all parts of the province. There is also a good deal of landed property attached to the school. This adds to its funds.

The building is very grand. It has been cleverly designed. The main block of the building consists of big rooms to accommodate different classes. In the centre is a magnificent hall. It is well-decorated with pictures and flags. The school functions are held in this hall. On the two sides of the hall go roofed galleries which connect the rooms of this block to the hall. At the time of our school examinations, these galleries and the hall are used to accommodate the examinees. On the other side of the hall are situated our Headmaster's and the Clerk's office. These are well furnished. Besides these there is a big library room on one side of the hall. The library contains books on all subjects. the Assistant Headmaster is in charge of the library who has a clerk under him to look after the issue of the books.

We are proud of our school. It has built up fine traditions, and it is famous for its sound education and sports. Hence, when the school opens after the summer vacations, the rush for admissions is so great that due to the insufficient number of seats which the department has prescribed, many boys are refused admission. The strength of the school is about five hundred. There are sixteen teachers, a head-

master, and other necessary staff besides. The school prepares boys in almost all the subjects prescribed by the department for the high school course including science and commerce.

Our play-ground is very extensive. Almost all the outdoor games are played there. Our games teacher is very particular that we present ourselves every day on the play-ground. He often quotes Swami Vivekanand who said—"You will understand the Gita better after a game of hockey. A sound mind in a sound body". The headmaster and the staff take a keen interest in games. It is for this reason that we have a brave hockey eleven which is well known throughout the province. They have won cups, trophies and shields which every distinguished visitor to the school admires.

Our school has one special feature—there is provision for indoor games. The games, teacher supervises these too, and there are competitions and tournaments with the other schools and public institutions of the town. Often the championship is won by our school.

There is a nice garden in the school. In the middle of it there is a fountain. There are beds of roses, sweet-peas and violets. In a corner is a wild-cherry tree. Two velvet green lawns enrich the beauty of the place. Behind the science buildings there is a small Nature Study garden where we grow potatoes, melons, flowers and plants. It is so pleasant to dig a plot and sow small seeds while the clouds gather over head and silver showers fall.

Our school arranges general lectures to supply the students with first-hand information on general topics. This is not done in other schools where the boys fare badly in their general knowledge papers. Music is also patronised. Classes are held at night to popularise Indian classical music.

Arrangements are being made for lessons in swimming. Our Headmaster is keenly interested in all these activities, and he spares no pains in bringing about the physical, mental and moral development of the students. The students have great love and respect for him.

'Self-help' is the motto of our school authorities. The students have their own union and their debating society. Scouting, games and sports are organised by students themselves, the games teacher, of course, helping them. Poor students are well cared for. There is a poor students' Aid Fund, which is of great help to many of us. There is harmony between the teachers and the students, though indiscipline is severely punished.

The school has many functions to its credit. On these occasions it invites the parents of the boys, and entertains them with dramatic performances. There is the Dayanand Day, the Old Boys' Day, the Krishna Janmashtmi, and the Prize Distribution Day. The last is a great day for those who have won prizes and shields for their proficiency in study or games.

I have a great regard for my school. It is my *alma mater*. I entered it as a small boy ignorant of the great treasures of the world, and I am sure that when I leave it, I will be physically, mentally and morally a different man from what I was. How I love the institution that has kindled in me a spirit of love and respect, and given me the greatest company one can cherish, the society of great men and authors whom I read day after day !

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48. MY FIRST DAY AT SCHOOL
(Autobiographical style)

1. INTRODUCTION—*Our preparations at home ; the departure.*

2. THE BODY—*(a) My impression about the building. (b) The clerk. (c) Interview with the Headmaster. (d) Test Examinations. (e) Admission. (f) The Students and the teachers.*

3. THE END—*The school time was over.*

I remember so well the first day at my school.

The dates of admissions were fast approaching and I was hard at my studies. My elder brother was taking a keener interest in me. The date was fixed when I had to leave my small village for the town, and necessary preparations were in progress.

I cannot forget the strong feeling that came over me at times when I thought of my separation from my parents. I could not sleep at nights. I cherished a desire to see the town, but now a feeling of sadness overtook me. Sometimes I thought of the difficulties I would meet in a new place. Then my anxiety showed on my face and my mother took notice of it and encouraged me. After all, it was not I alone who had to leave the family.

I was then a boy of twelve. The horrors and attractions of a new place were strong. At last the day dawned when I had to leave. My brother woke me very early and asked me to be ready as soon as possible. It was with tears in my eyes and grief in my young heart that I left home. My mother bade me farewell with tears flowing down her cheek. How well I remember her kind, broken words !

My brother was an ex-student of the school. He was familiar with the headmaster and most of the members of the

staff. He told me not to despair about my admission as he would look to it, and there would be no difficulty.

As soon as I reached the main gate of the school, I felt a throb in my heart. I feel it now as I write these lines. The school-building looked like a palace. It was a grand and magnificent sight, unknown to my village. My brother went straight to the office and introduced himself to the clerk who was pleased to see him, an old boy. The clerk talked of the high times and of the rush of work due to new admissions. He handed over a form to my brother, who filled it up in his own handwriting. I stood by his side watching the stream of boys that were pouring in. The newcomers had their guardians with them who flocked around the clerk and dazed him with questions. Then there were boys who were freely moving and chit-chatting. They were, perhaps, not new-comers. My heart began to beat as some one of them stared at me, though they meant no harm. There were benches and chairs in the office. The new-comers sat on the benches boys like me, bashful, horrified. When I was perturbed with the gaze of an impertinent elder boy, I looked at these young faces. and relief came to me in the thought that they were no better than I.

My form was duly filled in. We went to the Head-master's office.

Now the times of admissions are very hard. There are all sorts of people who want to shake off their responsibilities and put them on the shoulders of the teachers. They want to get their boys admitted, how they will fare in the end, they do not know, and they do not care to know. The teachers and the heads of the institutions are overworked and one generally finds them ill-tempered and irritated. The rush of work and foolish questionings annoy them.

The headmaster of this school was an exception. He was so loving. He patted me on my shoulder as I stood beside him and asked me my name and age. I was full of spirit as I answered him. Then my brother talked with him about my admission to the VIII standard. The headmaster told him that I could not have finished the due course within three months after my Vernacular Middle Examination. The discussion went on for a while. The headmaster asked me some questions. I managed to give answers, but could not satisfy him. Then he wrote an official chit for my test examination.

I remember the feeling that came over me as I left the headmaster's room. I was lost. My heart sank within me. I could see the trouble brewing on the face of my brother. He was so anxious to get me admitted and I had spoilt my first impression at the school.

The test-rooms were full of boys. They were examined turn by turn. When my turn came, I gathered up my courage. The teachers asked me questions on different subjects. I did not feel any great difficulty. But it was otherwise with English, which I could not do so well. The English teacher put questions in English and insisted that I answer in the same language. I was feeling very nervous and I would not answer at all. My brother made encouraging gestures at me. The struggle that I had with that foreign tongue that day, I will never forget. What a pleasure I had to see that dreaded teacher write down in the specified space—'He can get on.'

My brother went to the headmaster and gave the chit to him. All the teachers, except the teacher in English, had spoken well of me. The headmaster told me that I would have to work hard in English. I bowed my head in acceptance. Then he asked me what optional subject I was going to offer.

I replied 'Science.' There was some difficulty on this point. I do not know what, but my brother argued with him for the next fifteen minutes, after which the headmaster put his approval and signature on the form. So at last I was admitted. It was a pleasant relief to me.

There were no regular classes that day. I sat with the boys in the class. On one occasion, I missed my class, and entered another. There was no teacher. The boys fooled me, laughed and clapped at me. This was very annoying but there was no rescue. An older boy met me in the gallery and striking me on my head, asked me, "Aman, kis jangal se pakre aye ho." Others who followed him laughed. I quickly ran away to my brother. He advised me not to keep so silent when I met other boys.

The teachers were very helpful to me. They put many loving questions. They were pleased to hear that I had got a first class in my Vernacular Final. After all, I thought, it was not so bad for the first day.

As the school time was over, and the school bell rang, I found my way to the office where my brother was talking to the librarian who was his class-mate. He introduced me to him, and he was very kind to me afterwards.

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49. THE PRIZE DISTRIBUTION DAY

1. INTRODUCTION—*General remarks.*

2. THE BODY—*(a) Preparations for the function. (b) The day of the function. (c) The guests welcomed. (d; The programme* | *chorus muic recitation, debate. (e) The annual report and the presidentil remarks (f) The prize-distribution. The party.*

3. THE END—*The function closes.*

Prize distribution is an important event in a school year, and the eagerly looked for. It is the real test of the efficiency of the school. The intensity and quality of the celebration differs from school to school. At some places prize-distribution days are conspicuous for great pomp while at others they are marked for their simplicity. I have been present on several such occasions, both in my school and other schools, and know the details. But I will confine myself to one specific occasion.

The prize-distribution day in our school comes on the 15th of May when the examination results have been announced. It is of course a very important day for us. The boys look very cheerful. They are in their best spirits. The tension of the results is over, and there is a general feeling of relief.

Our school building has a large compound where a *Shamiana* is erected. Flags and buntings decorate the whole ground, and the school premises are lighted up. It is a very busy day for us. From morning to dusk, we are engaged in making some preparation or other. The credit of a school is put to a severe test at an occasion like this, and we are not unaware of the fact.

The school is whitewashed. Water is sprinkled everywhere. Several pieces of red cloth with various designs of 'welcome' on them attract one's attention. Guests are invited. They include the parents and educational authorities.

The object of such a day is quite clear. Merit in the classroom and the play-ground are recognised and rewarded. This is done to encourage the batch that follows. A public recognition of the merit of a boy inspires others to imitate his example. People come to understand that sports and field-

activities are as much valued as studies. This fosters a very healthy spirit. Too much emphasis on books may result in neglect of physical exercises and subsequent fall in the general merit and efficiency of the school.

All the year long the teachers had conducted various tests. There were the terminal examinations, intelligence tests, puzzle-tests and many other kinds of competitions which judged the general proficiency of the students. Then there were hockey and cricket matches, races and jumps, The guava race, the sack race and the three-legged country race attracted general public. Now the day had come that the winners should be awarded.

The hour was fixed in the evening. As it approached the guests began to pour in large numbers. They were accorded a warm reception at the gate by old boys who had formed a strong reception committee. The scouts gave the guard of honour as the president-elect was seen advancing. He was the secretary to the Education Minister.

The guests were led to the chairs, and given flower-garlands. As soon as they entered, all the gathering stood up out of respect.

Then the headmaster opened the proceedings. He placed a copy of the programme before the president, and thanked him and the guests for the trouble they had taken in honouring his institution by their visit. Then the first item began. It was a prayer sung in chorus. Then the headmaster read the annual report He was listened to with great attention. There was a pin-drop silence. The report made an appeal for the school funds. It enlightened the public on the existing funds, the building, the results, the staff and the number of fresh admissions. The report admitted some shortcomings

and gave assurance that they would be removed. It indicated that there was rapid progress.

This being over, a boy sang a classical song with a *tambura*. He was praised by the public and the authorities. He had such a good voice that he simply charmed the audience. Then there were some poems, Hindi and Urdu, which were also appreciated. A teacher from the staff recited an English poem.

A debate was another important feature of the function, It was an extempore debate. The subject was not announced, The president smiled as he chose the subject for the participants—'Novel-reading.' The contest was severe. The debate lasted for an hour. The president announced the winners who were shown on the dais. There were shouts and clappings.

Then the time for the prize distribution came. The list was presented to the president who called out the names and gave away the prizes. They were in the form of gold and silver medals and books, and uniforms. The winners of the school shield were awarded golden medals.

The happy faces of the winners, the cheers, the words of praise poured by the president—these filled the school-boys and the staff with pride.

In the end the president gave his address. He thanked the school authorities and the members of the staff for the honour they conferred upon him by electing him the president. He congratulated the prize winners and dropped words of encouragement to those who failed to win. He assured the headmaster that he would see that the school finances were set right. This was received with continuous applause. He congratulated the headmaster for the spirit of discipline the students showed.

Then the head-master and the manager expressed their heartfelt thanks to the president and the guests who had enabled them to make the function a success.

50. A SCHOOL LIBRARY

1. INTRODUCTION—*What is a school library ?*

2. THE BODY—*(a) Libraries in ancient times. (b) The school library, its scope and limitation. (c) The usefulness of a school library. (i) Interesting books on dry subjects. (ii) Amusing books fo· idle hours. (iii' Reference books. (iv) Books for staff. (v) School journals and boy's periodicals. (d) The equipments of a school librar y. (e) How financed.*

3. THE END—*Some suggestions.*

One cannot imagine a good school without a library. An institution professing to impart education must be equipped with a library of well chosen books. Where can one find the best selection of books but in a school library ?

Since the time when written signs were discovered, man has been keeping ancient records of wisdom. Many ancient libraries are known. In our days the invention of the printing press has facilitated the reproduction of a written page in thousands and hence in almost every village we have a library. There are big libraries in metropolitan cities where many thousands of books, pamphlets, magazines, periodicals and documents are carefully kept.

The school library is smaller. It aims at providing young students with such books as help them in getting more information about the subjects which they offer for their examination, and, with books that can amuse them or occupy their idle hours. Hence the books contained in the school library are to be selected from the students' point ;of view.

The language is to be simple and easy to follow. The subjects should be such as are interesting and informative. They should train the minds of the students and build their character.

There are some subjects included in the school course which are dry to the student. The teacher cannot make them interesting in the small period of time at his disposal. It is here that a school library can play an important part. It can provide the student with simple story books on the subject. The student will be pleased to go through them, and, the next day when he comes to his class he will find it more interesting.

Then there are books for reference. They include cyclopaedias, dictionaries, atlases, year-books and book of statistics. These are not issued to the students. They can be consulted in the library room. In every school library there is a separate corner where the student can sit and consult these great volumes. They are almost indispensable to the teachers who are seen pouring for long hours over them.

The efficiency of a school is based on the general information of the staff. Hence, the school library makes special arrangements for providing the teachers with best books on the subject they are entrusted with. There are special almirahs where these books are kept. They are not lent to the students. A good school must contain an appreciable number of these books. There must be books on games, sports, travels, and inventions. There should be books on the most recent developments in the domains of Science and Arts. Besides, the library should possess such books as can amuse the teacher and employ his spare hours. Great masters of prose and poetry, specially great novelists and dramatists, should find a prominent place.

The school library provides its members with school journals and boys' periodicals. These are of special interest to the student, for most of the articles and poems in them are contributed by the students themselves. They inspire the students and make them eager to write something for themselves. Moreover, there are good magazines and periodicals of general interest. Students who are a bit more advanced benefit from them. Some school libraries subscribe to daily and weekly papers. They keep the students informed of the events of the world as they occur day-to-day, and also improve their language.

In most schools there is a separate room for the library. If contains shelves, book-cases, benches, chairs and tables. The library is kept open for the school hours, and books are promptly issued and taken back. The man in-charge of the library is called the librarian. He is generally a well read man, and he can guide the student in his selection| books. He is very busy arranging and recording the books in order, issuing and taking them back and buying fresh stock.

Sometimes the expenses of a school library are met by donations. There are people who donate books or large sums of money. But in some institutions a special fee called the "library fee" is realised from the students. The amount thus collected is utilised for the purpose of buying new books and journals.

A School library is a very useful thing. There should be no school without one. Where there is such a facility, the teachers should encourage the boys to get books issued from the library. They should guide the boys in the choice of the right book and hold occasional tests to know how far they have benefited from their studies. In our country there

are very few public libraries and most of them have such a heavy admission fee that a student cannot afford to be a member of one of them. His school library is the only place for him from where he can get books and periodicals for him and where he can engage his leisure hours usefully.

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51. BOY SCOUTING

1. INTRODUCTION—*(a) Origin and development of the Boy-Scout movement. (b) Boy-scout movement, and similar movements in our country.*

2. THE BODY—*(a) "The herd instinct". (b) The organisation—"Patrol," "Troop" and "Company". (c) Grades of Scouts—"Tender-foot," "Second Grade Scout" and "First Scout". (d) The five vows of the Scouts. (e) Their uniforms and accessories. (f) The duties of a Scout.*

3. THE END—*More Boy-Scouts needed in our country.*

The Boy-Scout movement was started by General Baden-powell, the hero of the Siege of Mafeking, during the Boer War in 1909. The aim of the originator was to train raw recruits for the British Army in the power of observation and individual initiative. These recruits were to be used as useful auxiliaries for military and semi-military work, especially as a spy. After the war was over, the organisation was converted into a peacetime institution aiming at social service, though the military fashion was retained. The usefulness of such an institution was quickly recognised and the movement became extremely popular. Today there are Boy-Scouts in almost all the countries of the world.

In our own country, the movement was introduced during the time of the Great War when Mrs. Annie Besant founded the India Scouts Association. It soon claimed to be a

national institution with its branches spread far and wide. Soon after another institution on similar lines and known as All-India *Seva Samiti* was founded by Pandit Madan Mohan Malviya. These with other institutions like *Hindustani Sevadal*, are still pioneers in the field of social service.

Man is a social animal. Animals live in herds or flock. There is an instinct of self-preservation which keeps them together. This nature of men and animals to come together may be called "herd instinct". The Boy-Scout organisation is based on "herd instinct". Small herds or groups of boys are formed, and such groups fuse together to form large groups. The smallest group— "a patrol"—consists of eight boys. One of them is leader, one second in command, and six scouts. Each patrol is named after some animal, the bear, lion, fox or wolf, whose cry it takes as its "signal-call". More than four "Patrols" combine to form a "troop". Each troop is under a "Scout-master". About six of such "troops" or "Platoons" from a "Branch Company or Association". There is a "Central Association" unifying the different branches.

There are several grades of scouts. A yearly examination is conducted when those recruits who succeed pass to the higher grade. The lowest grade is that of "tender foot" scouts. Then come the "second grade scouts", and lastly the "First scouts.". A "tenderfoot" knows the scout-law, some drill and a fair number of knots. A "Second Grade Scout" must possess a good knowledge of observation tests, first aids and semaphore signalling. The "First Scout" knows much more. He has to pass a fairly stiff examination.

Every scout has to take five vows. These make the primary scout-law. He takes an oath to remain loyal to the King and the country, observe purity of thought, be truthful

and honest, and do one kind deed every day. The general motto of the organisation is "Be Prepared".

Scouts have their distinct uniforms and appearance. They wear khaki shirts, shorts and turbans. A whistle or a bugle hangs by their side. They carry staves or *lathis* and coloured flags with them. Their dress is semi-military and so typical to them that one can easily distinguish a "scout" from an ordinary man.

A scout has to keep eternal vigilance. So he has to play various scout games which make him physically strong, active and alert. He has also to learn cooking, swimming, the erection and breaking up of tents, and the construction of dwellings, bridges, roads and other temporary and permanent structures. He has to take part in daily drills. These train him in discipline.

The duties of a Boy-Scout are many and cover a very wide field of social service. He serves as a volunteer in big fairs and gatherings when he controls and guides the traffic and restores to their relations women and children who are led astray. When there is an accident, he is at once on the spot rendering first aid till medical aid is available. If fire breaks out, he is to help to extinguish it. He is to see that no theft is committed and no murder attempted. There are many drowning tragedies at the time of bathing festivals and the Boy-Scout is ever ready to jump in the stream and save people from drowning. He is trained in ambulance work. At the time of war, the scout can offer his services to carry the wounded soldiers from the battle-field to the hospital. Thus we see that the duties which the scout has to carry on are humanitarian in character and cover every field of Social Service.

The services of the Boy-Scout are of special importance in a country like ours where there is so much ignorance and superstition. Diseases, fires, riots and floods take a very heavy toll of life. Life is unsafe. We need thousands of Scout Brigades to help the toiling millions in their miseries and sufferings and carry the torch of love and service amidst them. The Government and the public should alike lend a helping hand to the pioneers of Boy-Scout movement. Scout organisations should get all support and encouragement possible. There should be compulsory Boy-Scout associations in schools. and town and district scout *melas* should be organised from time to time.

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52. SCHOOL MAGAZINES

1. INTRODUCTION—*School magazine in western countries and in our own country.*

2. THE BODY—*(a) Nature of school magazine. (b) How the school magazine is conducted. (c) The uses of a school magazine : (i) Encourages the boys to practise writing. (ii) Widens students' knowledge, (iii) Promises better understanding between students belonging to different schools and different classes, also between the present students and the "old boys," (iv) A spokesman of the school and its activities. (v) Fosters better relations between the students and the staff.*

3. THE END—*The responsibility which the school magazine carries with it.*

In western countries almost every school has a magazine of its own. The growth of printing presses has revolutionised the means of self-expression. There are dailies, weeklies and monthlies in every country and there has recently developed a very important profession of those who write for these, the "journalists". Schools do not lag behind in establishing and

running their own institution for self-expression. Every school worth the name has its magazine. Boys are encouraged to contribute articles to this, and be proud of them.

School magazines have found much favour in our own country in these days. They were unknown a few years back. Today there is no scarcity of them.

The school has a selected body of students which conducts the magazine. It is helped by a member of the staff, mostly the senior English teacher. Most of the contributions come from the students. The student body conducting the magazine plays a very important part in both the collection and the selection of the material. It, then, passes to the teacher who corrects the mistakes and arranges the matter in the order fit for publication. Occasionally there are contributions from the members of the staff or the headmaster. They aim at giving some important lesson to the students or placing an example of correct writing before them.

The school magazine differs from an ordinary magazine. It is only released for the students of the school. It is not to be circulated outside. However, magazines are frequently exchanged between schools. This fact is important as it develops a healthy rivalry. Every school wishes to outdo the other in the excellence of its magazine, and there are constant efforts for improvement.

The finance of the magazine is collected from the magazine fee. This is a very nominal sum. In return for it the student receives a copy of the magazine. Usually the school magazine is published three times in a year, and the subscriber gets three numbers.

School magazines are useful in many ways. They encourage the boys to practise writing. They afford them opportunities to see their composition in print. Prizes are announced for "best essay" or "best story". Those who get them are much favoured by the teachers. So the students put forth their best efforts, and in the process improve their style and composition.

Boys put more than necessary emphasis on their texts. They read very little outside their course. Magazines require new material, and the writer has to read and think independently. In this way the school magazines help the boys to develop their power of originality.

Then there is a very important factor. Through these school magazines different classes of a school come close to each other. The efficiency of class is often tested through the quality of its contribution. Again, when magazines are exchanged, different schools are brought in contact and their metal put to a test. There is also an interchange of thoughts and views. The magazine may also serve as a link between the present scholars and the "old boys". Sometimes a former pupil writes in the magazine and greets the new comrades. More often the "old boys" read the school news month by month, and renew their interest in their happy, old institution of which they are proud. Thus, the school magazines serve a very important social purpose by bringing the school community together.

It is important also because it widens the outlook of the students who read it. There is much information contained in it, especially in the articles contributed by the senior students or the members of the school staff. It is easier to read

from a magazine than from a book, more so if it is a text book. So much handy knowledge passes over to the student through the magazine.

Besides the magazine being a spokesman of the school and its activities, it is in itself a very important element in the progress of the institution. Every issue of the magazine is a landmark for future generations of students who carry it forward to greater and greater glories.

The school magazine is useful in one another way. It enables the head of the institution to speak to the whole school at one time on matters which concern the general policy of the school. He may advise the students to follow a certain line of action or announce a particular function. He may criticise a particular line taken by the Students' Union and the Debating Society. Thus, it is through the school magazine that closer relations can be established between the students and the members of the staff.

Now it is easier to see the influence that the school magazine is meant to wield. It plays a very important part in moulding the character of the students. It proclaims the merits of the school to the world outside. Hence it should be properly edited. It is for this reason that the advice of a competent and learned senior teacher should always be available to the students who manage the magazine. There should be a serious effort to maintain the standard and nothing published that is slip-shod and secondhand. All undesirable and objectionable matter must be rejected with a strong hand. The choice of articles for the magazine concerns the reputation of the institution to which it belongs. It will be unjust to blame the students if the staff does not help in

more ways than one. Both the staff and the students are alike responsible for all that the school magazine publishes.

Recently there have been wider and greater experiments in the field of "school journalism". This has been partly due to the rise of new forces that are guiding the student community of India. Students have begun to take notice of the world outside their homes and schools. As a result, we see greater stir in school debating societies and students' unions. The school magazine has become the herald of this awakening of the student world. It is now less an official paper of the school authorities, and more a faithful exponent of the working of the mind and the heart of the students at large.

NARRATIVE ESSAYS

1. A Narrative Essays deals with a happening or a series of happenings. These may be real or imaginary. We can define a narrative essay as 'an account of a sequence of events" or "a connected story". The narrative essay includes the *historical essay, the biographical essay*, the *autobiographical essay* and, *essays concerning general events and accidents.* The biographical essay narrates events as they actually happen in the life of a person ; the historical essay narrates events as they actually happen in the life of a nation : the autobiographical essay is a biographical essay with the difference that it is written in the first personal pronoun ; essays concerning events and accidents are almost pieces of stories or news taken from contemporary life. The element of a story is present in all the different types of Narrative essays.

2. The principal aim of a narrative essay consists in giving accurate, clear and vivid information from the story of

a man or a nation, or from the life that is lived today. The element of story-writing in it makes for amusement or enjoyment.

3. *How to write a narrative essay.*—The narrative essay treats of life or pieces from life. The events and accidents that go to make a life or a piece of story should be so written that they obey the sequence of cause and effect. The different parts of the story should be co-related.

A particular event or accident can be written in two ways: (1) The writer may take part in it, or (2) he may remain a distant observer. The first of these two ways will make a piece of autobiography.

So far as possible, the events should be related in the order of time in which they occur. But this procedure is not always essential. The order of the events as they occurred may be altered so as to emphasise a particular point in the narration. The narration may even be exaggerated to a little extent, or pieces from other experiences added at places. Care, however, should be taken that the narration is clear-cut and vivid. The personalities who enter into the narrative should be real. The word-pictures should be apt and impressive.

The procedure to be followed in the Narrative Essays is as follows :—

(1) In the first paragraph give the description of the particular locality where the event has taken place. The description should be short, and efforts should be made to make it interesting.

(2) Then follows the "setting" of the event or story. This will not serve to develop the main plot, but it must build

up a suitable atmosphere for the story. How did the event begin? How and why was it caused?

(3) Next come the different parts of the story or event. Points which make the description clear should be written in detail, But care should be taken that it is not over-stretched and uninteresting.

(4) Ths event or the story should be slowly built up to a climax.

4, In your examination, you are required to write a narrative essay on any of the following groups—

(*a*) On the lives of great men. (Biographical Essay).

(*b*) On some phases of your own life or on the life-story of a living or non-living thing as your own piece of experience. (Autobiography).

(*c*) On historical events.

(*d*) On accidents, matches, tournaments, etc.

5. *The Biographical Essay.*—Correct information is very essential in this form of writing. You should gather all that you can about the life of the man on whom you are to write the essay. Write down his career and the important events of his life in strict chronological order (*i.e.*, the order of time in which the different activities took place). A general outline of the biographical essay is given below—

OUTLINE

(1) Date of birth ; place of birth ; parents ; his family : his times ; the atmosphere of the time he was born and the conditions of his parents.

(2) Boyhood : education (point out the influence of the teacher in the later stages of the life of the personage).

(3) Youth ; his field of activity, and his successes and failures.

(4) The last days of his life, date. place and cause of his death.

(5) A short birds'-eye-view, with your comment on his character and career. Compare your hero with his contemporaries. Trace the influence of his character or life-work on his age.

(6) Quote the personage you are writing about or make statements that may throw some light on his life and activities.

6. *The Autobiographical Essay.*—An autobiography is the story of a person written by himself. It is a record of the life of a man, and his thoughts as he develops into manhood and mellows into age. There are many famous autobiographies written by great men of this and the preceding century. In our own country Mahatma Gandhi and Pandit Jawahar Lal Nehru have written their autobiographies which are universally acclaimed as good pieces of English literature. You may profit by extracts from these.

When writing an autobiography, take note of the following facts :—

(1) In writing the autobiography of an animal or an inanimate object, imagine yourself to be that animal or object, and build up an imaginary career. Be clear in treating various phases of life. Write as that animal or object might be supposed to tell its story. There should be no affectation.

(2) Write in the First Person.

(3) Take care that you do not write anything that is unnatural. All impossibilities and absurdities should be avoided. Supposing you are writing an essay on an animal in the autobiographical form, you should beware of writing such absurdities—

"Then one day left my ailing body."

"My master felt aggrieved at my death, and for days he would take no food and no drink."

Such statements as these betray lack of intelligence and proclaim sheer carelessness.

(4) Make the story as interesting as possible. Let the language be simple and of everyday use. Introduce a human note wherever you can do so without looking affected or unnatural.

*7. *The Historical Essay.*—The historical essay deals with the events that make history. These events may be past or contemporary. Details should be gathered and neatly arranged. The style should be simple and scientific in precision.

The outline for the historical essay is as follows :—

(1) Introduction ; date and place of the event : the historical causes that gave birth to the event.

(2) The development and detailed description of the event in all its phases.

(3) The end : result.

(4) A retrospect on the event and its results ; the inner cause or psychological factor governing the event.

*8. *Essay on accidents, matches and tournaments etc.*—What has been said in the preceding lines governs this sort of the narrative essy also. A general outline for such essays is as follows—

(1) Introduction.

(2) The beginning of the accident, match or tournament, the "setting".

*For these kinds of Narrative essays, see under Advanced Essays.

(3) Development of the accident, match or tournament, a detailed description.

(4) Sub-events and small, insignificant but humane happenings that make the accident, match or tournament interesting or produce a sympathetic response in the reader.

(5) The end and the result.

(6) An interesting conclusion.

A. BIOGRAPHICAL ESSAYS

53. AN INDIAN HERO

(Rana Pratap Singh)

India is proud of her great warriors and heroes who adorn the pages of her history. There is a long and illustrious line of them. Rana Pratap is one of these great figures. He lived and died like a true hero and an undaunted patriot. The land of Mewar is thrice-blessed as the birth-place of the greatest of Kings of the Sisodias who upheld the sanctity of this great house and kept the torch of liberty burning amidst the storms that raged around.

Rana Pratap Singh succeeded to the *gaddi* of Mewar after his father's death in 1572. His father, Uday Singh had waged a fruitless war against the hordes of Akbar who had invaded Rajasthan in 1567. He was unable to stem the tide, so he retired to the hills, leaving the fort to be defended by Jaimal and Patta with 8,000 Rajputs. It was an act of cowardice on the part of the Rana and contrary to the best traditions of the Sisodia clan. The Moghuls besieged Chittor and laid their batteries around the fortress. It was a long and tiresome siege. Akbar won. The Rajput women performed *Jauhar*—an act of self-immolation—and the Rajput soldiers fell heroically defending themselves. After the departure of the Moham-

madan forces, Uday Singh emerged from his mountain retreat and once more took the Government in his hand. He had failed to maintain the honour of his ancient house.

Pratap was a young boy when all this happened. He was the very embodiment of Rajput chivalry and honour. The humiliation of Chittor poured iron into his soul and he longed for revenge. He resolved to vindicate the honour of his house. The task was difficult. The Moghul empire was at its zenith and the Rajput princes of Amber, Marwar, Bikaner and Bundi had become her allies. But the spirit conquered. The young Rana denied to himself all luxuries, slept on a straw-bed and eschewed rich food. He ate off leaves. He had deeply felt the woes of native land, and he was prepared to make any sacrifice for its service. Akbar was marrying Rajput princesses and weakening Rajput resistance under the pretence of his policy of universal brotherhood and peace. These matrimonial alliances meant degradation and dishonour to the chieftain of the Sisodias and his spirit revolted at the thought of submission. He strengthened his small state and waited for better times.

But better times did not come. Akbar was too clever to give the Rana any rest. He deputed Raja Man Singh to see the Rana after the conquest of Gujrat. The latter accorded to the prince of Amber a warm reception. He would, however, refuse to listen to his advice for an imperial alliance. There is an anecdote widely prevalent in Rajasthan which shows the dislike which Pratap felt for such a union. The day came when Man Singh was to depart. The Rana invited him to dinner, and when the dishes were served, he himself did not turn up. A lame excuse was presented instead. Man Singh understood. The haughty house of the Sisodia considered him

as an out-caste for his alliance with Akbar. He departed with his fists clenched for revenge.

This was a signal for the awaiting storm. Akbar felt sorely the thron of Mewar's independence. He at once ordered a campaign against the Rana. Man Singh was chosen to lead it. Accompanied by many nobles, Moslems and Rajputs, and five thousand horse, Man Singh started for Mewar and soon reached Mandalgarh where he began to organise his army. The battlefield was pitched on the bank of the river Banas near Haldighat and the fight that ensued is known as the famous *Haldi Ghat-ki-Larae* (The Battle of Haldi-ghat). The great battle immortalised Pratap in history and exalted Haldighat to the rank of Thermopylae in Greece.

We have a graphic account of the battle by the great Moghul historian, Abdul Qadir Badauni, who was on the spot with the Moghul forces. The battle was fought in the hottest part of June under the scorching sun. It raged fiercely from morning till midday. The Rana and his Rajputs fought gallantly against heavy odds, but when he could no longer hold on, he left the field. The Moghul army too had suffered greatly. It marched to Goganda where they had to face a dearth of provisions. The Rana seized the passes and cut off the supplies. Four months later, the Moghul army pushed on to Ajmer and withdrew.

The great battle meant a personal loss to Pratap. His charger was badly wounded and at a distance of two miles from Haldighat he fell exhausted and died. The grateful master, however, raised a platform in honour of the faithful animal. He never forgot him throughout his life. The Rana soon increased his resources and began his exploits in the Moghul territory.

At iast Akbar himself marched to meet him. The Rana did not object when he remained in his country for six months, but when he left for Agra, he found the road blocked. The Rana had resorted to quick raids and retreats. He wandered from hill to hill raiding the Moghul Camp.

Sometime later in October, 1578, Akbar sent Shahbaz Khan with a considerable force. The Rajputs fought desperate battles and every inch of ground was contested. They were, however, overpowered by the Moghuls. One by one many important fortresses fell into the hands of the enemy. The capital of Udaipur was the last to fall. The Rana retired to Chavand where he took his abode.

In these days of difficulty the Rana received great help from his minister Bhamashah who placed at his master's disposal much booty. The Rana employed this money in improving his army and the raids were begun with redoubled vigour. The trial was long and tiring. Fortresses changed hands. Beautiful valleys were left desolate with overgrown brambles and thorns, The Moghul army of occupation was harassed in thousand ways.

Years rolled away in hardship and misery, yet the Rana bore it all with a fortitude which is worthy of high praise. The family was unsafe and had to make occasional shift. At times children would go without food. This was all very disturbing to the gallant warrior. Tradition says that on one occasion he wrote a letter to Akbar praying for a relaxation of the severities, but there is no authority for it. Akbar could never forgive the Rana. He was a flaw in his imperial designs. In 1584 he again made a wild-goose chase. Then there were troubles on the North-West frontier and he found no

time to look to the affairs of Mewar. Rana Pratap recovered all his places and at last died in 1597, invincible and indomitable to the last moment of his life.

B. AUTOBIOGRAPHICAL ESSAYS

54. THE STORY OF A RUPEE

1. INTRODUCTION—*A long story full of sorrows and adventures.*

2. THE BODY—*(a) Early life in a mine in Mexico—a mass of stone ; the good mother Earth : the mine Engineer with his machine and workers. Molten and turned into a big solid mass (b) Journey to India—the mint ; the passage from mint to bank ; the rupee and the counter. (c) Many interesting adventures—the bright-eyed college students , the maids ; the miser ; the robber.*

It is a long story full of sorrows and adventures that I am going to tell you. I am old and fatigued, and I am tired of my incessant wanderings. Yet I cannot hope to remain long with you. Life has been continuous movement for me, whether I like it or not. So I will like to ease my soul a bit by sharing my experiences with you.

I remember I was once a mass of stone. You would never have recognised me then. I was a part of the great mother earth who bore me in her womb as she ran her course around the sun. When I opened my eyes I found myself in a deep, deep cave. It was dark and cool. They called it 'mine'. There I grew along with my sisters and brothers.

But it was not long before I was separated from my home. One day a man came to our place, They called him an 'Engineer'. He was so delightful a man, but his greedy eyes were soon upon us. He brought machines and workers

and tore us off from our great, loving mother who wept sorely as she parted with us. I swooned as I was knocked down by an iron hammer. Then they carried us to a distant part and subjected us to a hell-fire. What a torture ! We roared with pain, yet nobody pitied us. Several of my brothers and sisters were roasted alive with me. Oh ! How I poured my tears as I watched their agony. Soon we were a molten mass.

My native land was Mexico. From there we were taken to London and then to India. I will tell you the truth. They were very kind to me all the way, and I greatly enjoyed the journey. After all, I thought, they were the most human of the creatures of God. As I travelled through the long distance on vehicles they called 'trams', 'trains', 'ships', and 'steamers'. I recalled the stories about great lands and great people that inhabit them. My mother had narrated to me how millions of her great, great grandsons lived and loved and bore beautiful sons and daughters.

We were taken to the 'mint'. Here we had another trial awaiting us. Our bodies were melted and moulded in definite circular shapes. It was a painful process, but then I turned a glittering and good-looking fellow. After all it was worth the trouble ! As I passed from hand to hand in the mint, I read profound admiration in every look.

But, as I have told you some time before, I have become a wanderer by profession. I covered half the world over before I reached the mint. Now I had to leave the peaceful sanctuary of the mint and start on my adventures. I was put in a leather bag with others of my kind, and sent to the local bank. I could not remain confined for long for the bank had big transactions and I was badly required. I passed from

hand to hand. There were so many of them. Some of them were so cruel to me, while others were so good. I felt their pressure, and the moment a hand lay on me I could intuitively understand what treatment I was to meet. Sometimes the new person mercilessly struck my head against a stone or iron piece. The shock sent a cold shiver and shattered my nerves. In all such trials, thank God, my strong body stood me in good stead.

I do not propose to tell you all that happened to me. That may tire you. I will choose a few episodes that may interest you.

Once I was paid over the counter of a big shop of medicine to a bright-eyed College student. I had never been in such a beautiful pocket which contained so many innocent little things in it that it made a variety show in miniature. I will never forget the good company I had. We went off merrily jingling in his pocket. As I strode along I was proud of my smart appearance. One day the dandy passed me into the hands of a pretty girl who put me in her purse. That was a moment of great excitement for me. I overheard the sweetest words that a creature could pass on to another and I swore to keep their little secret.

I am not going to tell you the many secret whispers but I will gladly recall my experience when I found myself between many sweet faces. I had been laid as a wager. I passed on to another girl, a very sober one, who would not part with me for a month. One day as she walked along the street I fell out of a hole in her purse.

I was picked up by a miser. Now, if you do not know a miser, you cannot understand him. He is a fellow who

will ever be restless in his grave. He took me up and clapped me into an iron chest. I was choked to the point of death. I found five hundred of my own kind lying in the same confinement. My mother had told me of great Tartar tyrants and their dark dungeons wherein they kept their prisoners. I thought the place was no better. The only relief we had was to be taken out and counted over in the fresh air every morning and evening. But for this we would have been nowhere. What a greedy pair of eyes the man had! He brought new coinr every day and turned us up and down to see that we were all there. "My children, my darling", he would mutter as he would fix his grey eyes on us.

Then one day the hour of release came. We were badly shaken from our sleep. Somebody was knocking at our chest and breaking it open with a hammer. He was a robber who put me into the market. A grocer kept me for some days and then gave me to you in exchange for a five rupee note.

REFLECTIVE ESSAYS

1. Reflective essays are based on reasoning. You have to think out the *pros* and *cons* of the problems presented to you by your subject and write them down in your words. You can give your own outlook and support it with logic and illustrations. If the subject is controversial, you will say what contending parties hold, though you may put forward your own view-point if you so like. The most important thing about an essay of this short is that it should not be trifling and uninteresting. Pains should be taken to supply all

the information on the subject. In reflective essays, subject-matter is very important. Next to it comes the style or presentation. Your expression should be simple and dignified, while at the same time, it should not look dull and affected. The subject must be logically developed, and when you end your essay, you must feel that you have done full justice to it.

2. We can divide reflective essays into many classes. The classification depends both on the subject dealt with and the style. There are essays dealing with literature, psychology, history, language. There are essays written on abstract qualities and topical problems. In fact, there are as many classes as there are subjects and problesms. Then there are essays which are artistic or analytic.

3. The wide range of subjects for Reflective Essays makes it impossible to draw some outlines for them. The whole arrangement depends on the subject of the essay. Thoughts should not be incoherent. The view-point should be clear. The 'introduction' should present the subject; the 'body' should develop it; the 'end' should summarise it or put a synthesis. Care should be taken that the essay is not dry or boring.

4. Much cannot be said about the style of this kind of essays. A flowery style is out of the question. A business-like style will tire the reader. So, you should leave the style to take care of itself. Leave your energy for the exposition of your thoughts on the subject.

It is not only the style that makes an essay interesting to read. There are other things besides. One of them is the quality of the thought itself. Another is the way in which it is approached. There should be some novelty in the

writer's exposition of his subject. He will do well to place emphasis what the reader may least expect. The order in which he puts out his arguments may be a little out of the common run.

5. There can be no general outline for the many varieties of essays included in this group. But the essays that follow are preceded by outlines. These you can study for yourself. They will tell you how you are to proceed. You will see how thoughts are developed and what lines they take in the different kinds of essays. If you like, you may develop some of the outlines preceding the essay on your own, and compare your essays with those given in this book. You will certainly profit by this procedure.

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55. PRESERVATION OF HEALTH

1. INTRODUCTION—*Health defined.*

2. THE BODY—*(a) "Health is wealth." (b) "Sound body, sound mind." (c) The Healthy body is a store-house of energy which is so essential to success. (d) How to preserve health?—Exercise and temperance. (e) "Early to bed and early to rise." (f) Habits of food-taking. (g) Importance of cleanliness. (h) Health and peace of mind.*

3. THE END—*It is a pity that we ignore the important factor of health.*

Health is the state of being free from physical pain or disease. In a healthy condition every organ of the body is sound and performs its functions and duties smoothly.

We have all heard the saying, "Health is wealth," but there are not many who really understand how true it is. The fact is that health stands on a much higher level than wealth. If one has to make a choice, he will certainly prefer the former. If a man has plenty of health and little wealth, he

will not grudge it so much as a man who does not possess the capacity of enjoying his wealth. Life itself becomes a curse to a man who has lost his health.

"A sound mind in a sound body"—So goes the proverb. People think they only require brains in order that they may rise to the top. They are wrong. There is so close a connection between the body and the mind that if it goes bad with the former, the latter automatically suffers. A harmonised development of body as well as of mind goes to make a perfect man. If the flesh is ailing, there is no peace of mind, and one can never live one's life to the fullest opportunities it offers. A man may be intelligent. He may even be endowed with uncommon talents. But he will not be able to use his talents in the best way if he is not fortunate enough to have good health. He can certainly not have the push that comes from within and that counts so much in the struggle of life so keen now-a-days.

So, we see that health is a great blessing. It is the most essential thing in life. Once lost, like an arrow shot from the bow, it can never be found again. No man can do without work and every work means some strain on the worker. It may be mental work, but it has all the same reactions on the physique of the worker. A healthy body means a store of energy which is essential for the realisation of every high ambition and aspiration. To achieve success and avoid failure in life, it is necessary to be healthy. Health brings long and light-hearted life. It prevents diseases and checks abnormal tendencies and normal temptations.

It is easy to preserve health. The two most essential things are exercise and temperance. Physical exercise is the proper food for the body. Some sort of activity which loosens

the strained nerves is necessary. A walk early in the morning, an hour of swimming and such light exercises can be taken by one who devotes his hours in intellectual pursuits and cannot take part in games which require more time and better constitution—games like Hockey, Polo or Football. As for temperance, this is very essential to keep the amount of surplus energy and flesh obtained through a careful watch of the idle hours and through exercises. "No extreme—"this is the 'golden rule of the mean.' One must, at all cost, be moderate in one's food, drink, sleep, habits, and everything that one does. One should neither keep awake late hours nor rise late. One should bear in mind the useful maxim,

> "Early to bed and early to rise,
> Makes a man healthy, wealthy and wise."

Moreover, the hours of sleep and food should be zealously regulated. The food must not be improperly cooked. It must not be taken so quickly that it does not allow proper mastication. Intoxicants should be avoided. Pure air and pure water go a long way in preserving the health and the vitality of the organism.

These are the simple rules of health. They look very simple. They may even look insignificant yet they hold the key to prosperity and power. Regularity, exercise, temperance and avoidance of intoxicants—these are the basic principles of a healthy life.

There is one more thing to be emphasised. It is the importance of observing cleanliness. "Cleanliness is next to godliness." Cleanliness of the body keeps the pores open and free to let the waste matter of the body flow out. If this is retained in the body it means dangerous diseases and a quick death. The sanitary conditions under which a man lives are

very important. All filth is to be removed. Every corner of the house should be cleaned and white-washed. Proper regard should be paid to the laws of hygiene and sanitation.

Lastly, there should be peace of mind. Mental worry reacts badly on the physique and impure thoughts and giddiness in the head mean waste of energy and the beginning of mental sickness. These should be nipped in the bud, lest they catch fancy and make one a morbid creature.

It is a pity that in our intellectual activity we overlook the important factor of health. When the time comes that we stand head-erect in the world and march on to our destination of glory and reap the fruits of our labour we feel that we are weak-kneed. We stand in despair while we see lesser scholars march ahead to wealth, name and power.

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56. HOW CAN THE LIFE OF THE INDIAN VILLAGES BE IMPROVED

1. INTRODUCTION—*The rise of nationalism has brought the problem to the foreground. Real India is its village. There can be no progress unless our villages are improved.*

2. THE BODY—(*a*) *Every village a single unit. Self sufficiency of a village and the important historical role it played. Its abuses—a false sense of security and a narrow outlook. While the unitary character of the villages be maintained, they should be modernised.* (*b*) *Some suggestions—Government should float loan for a ten years' plan. Village co-operatives, trade unions, Insurance and Assurances, Night Schools. Short hour schools for adults. Small cottage industries protected and encouraged.* (*c*) *Small farms collectivised. So also agricultural implements and chemical stuffs. Planned villages should make a beginning. Harmony of efforts essential.*

3. THE END—*The village worker should realise that while the body has changed, the spirit is essentially the same.*

With the rise of nationalism in India, the intellect of India is turned to its great problems. India is predominantly an agricultural country though it has many industrial resources hitherto not utilised. The real India is its villages; there the large part of its population lives and dies. Every village is a miniature India. Our great political movements have shown us its strength and weakness. How can we eliminate this factor of weakness? How can we make the best of its strength? There is a real desire to understand the village India and improve it from every point of view so that it may be a real strength.

The Indian village is a unit in itself. It is self-sufficient. Every village has got its market, its school—a primary village school or a pathshala—, a druggists shop, and a system of chowkidars which is sufficient to guard its peace and safety. This self-sufficiency has been of immense use. Politically, it has made every Indian village with its *Panchayat* something of a state, a complete unity in itself. While the cities were conquered and lost by invaders, the villages remained untouched. The religion and culture of the people in the heart of India remained pure and unsophisticated.

This essential isolation of an Indian village gives it a false sense of security and a narrow unpolitical outlook. This isolation is to be broken by the young intelligentsia of the cities and towns. Young girls and boys who have got the benefits of a liberal education at a college are well-fitted for carrying their new knowledge to the highly ignorant villager. While not losing their characteristic self-sufficiency the villages should be brought into the wide open world.

How can this be done? One wonders.

Within the limitations arising from their peculiar condition villages should be modernised. The Government should float a loan for the improvement of the villages, suggestions sought from eminent economists, planners, medical men and those who have a first-hand knowledge of rural India, and carried out with care and speed. A five or ten years' plan in this direction would be very encouraging. Besides the work carried on by itself, the Government should invite associations and institutions as well as private funds—such of them as are not out to exploit the scheme but have a genuine sympathy for the work in hand.

Such a plan would mean employment to thousands of graduates and undergraduates who are dragging on an undesirable existence. The foundation of a new, healthier, more beautiful and economically richer India would be laid. With the work begun the knowledge of a century of educational training would pass over to the practical village man, and the wide gulf between the town and the village completely bridged. But, then, how to make a start ?

Village co-operatives, village trade unions, village Insurances and Life Assurances, Night Schools, Short-hour schools for Adults—these should make a beginning. A modest attempt in every direction. The government should be keenly alive to the interest of the masses. Private enterprise should be controlled by an official board of controllers. To expedite and facilitate the work, it should be taken on the basis of districts. The various bodies should be district organisations with their head-office in the most important town in the district and its sub-offices and branches extending to the farthest village. While the structure should be such as suggested above,

attempt should be made to make every village-body or institution self-sufficient. The co-operatives and Trade and Agricultural Unions should aim at helping the villagers in building up their houses on better sanitary lines, owning better ploughs and oxen and founding their own cultural and educational institutions. 'Self-help' should be the cry of a village worker. This will go a long way in removing the inferiority complex from which the villager suffers. The Government should encourage small cottage industries and see that they are safe from the hard competition of the city industrial magnates. Wholesale marketing of raw industrial articles should be penalised. The reason for such a procedure is evident. While we have a vision of an industrialised India, we do not foster a secret desire to make it an instrument for exploitation, either at home or abroad.

There should be an attempt to turn small farms into collectives. In larger villages too it is advisable for convenience and utility. There is a cry of lesser and lesser yield of the soil year by year. The use of chemical resources and heavy machines can come to our aid in this respect. The chemical store, machines, grinders, oxen and all the tools of a farmer should be collectivised. This is the only way to meet the financial limitation of an individual farmer.

Besides these, there should be a speedy attempt to rebuild the Indian village on modern lines. It is easier to begin from an outlying village. The plan of the village—the ideal village—should be supplied by the Government and it should be strictly adhered to in all its essentials. Lesser cost and better efficiency should be the rule. Care should be taken to see that all the private efforts lead to harmony ; for example it is essential that there should be strict co-operation in the

house drainage and the villages have a uniform design for lavatories. In short, improvement should come from the realisation that while the body is changed, spirit is essentially the same.

57. NOVEL READING

1. Introduction—*Definition.*

2. The body—(*a*) *Kinds of novels*—(*i*) *Historial.* (*ii*) *Novels of domestic and social life.* (*iii*) *Problem novels.* (*iv*) *Romantic novels,* (*b*) *The elements of a modern novel—instruction aud amusement.* (*c*) *Advantages of novel reading* (*i*) *Form a recreation.* (*ii*) *Broaden our sympathies and stimulate our taste for literature.* (*iii*) *Refine our sensibilities by carrying us through emotional experiences.* (*iv*) *Impart a knowledge of man and places.* (*v*) *Chastise our style and expression.* (*d*) *Disadvantages*—(*i*) *Cheap sensation.* (*ii*) *Waste of time aud energy.* (*iii*) *Immoral novels corrupt the youth.*

3. The end—*Well-guided novel-reading is not bad.*

Novels are prose-narratives depicting life in an artistic literary form. They are written mainly with the object of giving pleasure and instruction to the reader.

The chief characteristic of a novel is its story element. But it is not simply a story that makes a novel. Formerly fables, allegories, fairy tales, myths and romances were included among novels. The incident narrated in all these were imaginary and not real. Today we demand of a novelist that he writes about real life, as it is lived by a human being capable of physical, emotional and intellectual experience.

There are various kinds of novels. There are 'historical novels' which are based on facts known to history. The characters and the main incidents of the story are taken from history but the detail is added by the novelist himself out of

his imagination. There are some novels—'Romances'—which have just a bit of history and a larger share of improbability. Then there are 'novels of domestic and social life', dealing with the ways and practices of society or portraying the manners and customs of families. They may also be called 'social novels.' There is a class of social novels wherein questions on social or domestic problems are raised and a solution presented. Such novels aim at reform. We call them 'Problem Novels.' They are more 'realistic' than other kinds of novels, though the treatment may be partially or entirely imaginary. Besides these bold kinds of novels, there are many others differing in the matter they deal with and treatment they give to the subject.

Novels have the two elements of instruction and amusement mingled in one vein. Their subject matter is man and his various activities. Such a study of man and his activity as the novels present is, therefore, interesting because we are interested in our neighbour, and instructive because our neighbour may set an example before us and we may avoid his pit-fall.

There are many advantages that are derived from novel reading. It is a form of recreation after serious work. It is at the same time, a useful recreation as it interests us in our neighbours and hence broadens our sympathies. It also stimulates our taste for literature and excites our imaginative faculty. Good novels give instruction and teach morals of love, devotion, self-sacrifice, courage and duty. Besides, novels give us information. They give us knowledge of places, things, men and times. They teach us the various problems that confront an age. We learn customs and manners of different nations and communities. Today novels are regarded

like other kinds of literature a serious branch of study. A student of human nature or psychology finds them indispensable.

Apart from these various ben.fits derived from novel reading, there are others which are not so intellectual or emotional, as practical. Novels are a very good help in improving our expression and style. If we try to imitate the prose of great novelists, we will be adding much strength and vigour to our style.

But there are some dangers of novel reading and every young man must know what they are. Firstly, some novels are based on sensational plots and afford neither good recreation nor useful instruction. They are like opium, which once taken, makes one its victim with the effect that one loses sight of all that is good and sacrifices everything to sensual
sight of all that is good and sacrifices everything to sensual
excitement. Moreover, there are novels which may keep us so constantly in a world of romance and an atmosphere of unreality that we may disdain the realities of every-day existence, and prove a failure. They may even demoralise our character.

Youths cannot make a careful selection of novels. They read them merely for the sake of interest and recreation and not for instruction. And these things count. They may produce a generation of unmindful romance seekers. When novel reading becomes a hobby with them, they may turn out to be no more than idlers and waste their precious time and energy. Youth is the most impressionable age when character is moulded and sensibilities formed. Hence, the dangers are great when the readers are immature. But the greatest

evil is that a constant novel-reading produces a bent of mind which cannot take literature seriously. This is a great loss to culture and progress.

The merits of novel-reading, however, outweigh its demerits. There are good novels which aim at delineating characters and giving good instruction. There are others which analyse feelings and sentiments which rise in us. Such novels are the best read. The fact is that well-guided and well-directed novel-reading is not bad. There is no better arm-chair amusement and there is none more instructive. We become familiar with many outlooks on life. We know where man is strongest, and where he is weakest. We see people living and toiling, and we do not miss our semblance in them. Their struggle with the baser elements heartens us and makes us fit to face the hardships of life.

58. THE CHOICE OF A PROFESSION

1. INTRODUCTION—*Definition,*

2. THE BODY—(*a*) *The need for a profession.* (*b*) *Importance of the system of caste in ancient times.* (*c*) *The changed times and need for a right choice of profession.* (*d*) *The elements guiding the choice—tastes and tendences.* (*e*) *Physical capabilities to guide the choice.* (*f*) *A personal note—I would like to choose the profession of a teacher rather than of a lawyer or a doctor.*

3. THE END—*The importance of the profession of a teacher.*

A man adopts a particular trade or occupation, earns money through it and solves his bread problem. He cannot be fitted for all kinds of work. So he chooses one kind, and leaves the other for his neighbour. This choice is very important and it concerns the whole social structure.

When a young man leaves his school or college, he has to settle down as a citizen. He has to earn a livelihood. He has to make his choice out of a number of means of livelihood. The profession which he chooses should be such that it is not already crowded. If he is not careful in his choice in this matter, he may remain idle and starve. Moreover, he must know his own bent of mind and choose such a profession wherein he can put his heart and soul. On a right choice depends the man's success in life.

In ancient times a man's profession was determined by the caste in which he was born. The choice was not for him, but for his fore-fathers. He used to see his father and grandfather carrying on a particular profession and, born and bred in its atmosphere, he was in no time efficient in it. After them he took up the profession, made improvements and earned his living. This hereditary principle of occupation eliminated competition, provided skilful hands and brought certainty in a man's life.

But the conditions are changed today. Caste system is fast giving way. Competttiion is hard and nerve racking. Western education has broken the barriers established by castes and creed and every one is free to turn his hand to anything he likes. There are efficient institutions that can admit and train him for whatever profession he chooses. The secrets of certain professions so jealously guarded by families and guilds are known for all times and broadcast for the benefit of all.

The spirit of competition growing in all walks of life makes the choice of a profession almost imperative. One cannot go adrift. But what is the method of choosing the

right profession; And, who should make this choice? These are some pertinent questions which should be answered.

Before choosing a profession the first thing to do is to examine one's tastes and tendencies. There is a boy who is forward, possesses keen intellect, knows the social ways. He should go for the legal profession. There is another one exceptionally good at figures. He may take up accountancy. The taste must be there to be developed and stimulated. A haphazard way will not do. After the natural bent has been tapped, one should see whether one is physically fitted for the particular nature and amount of work that profession he chooses demands. The physical capabilities form a very important factor. But who should make the choice? It is often difficult for a young man to analyse himself and judge his capabilities. He has no experience and his likes and dislikes may after all be no more than certain whims in which he indulges. And the parents too may not know the inner working of his boy's mind. So the best choice can be made both by the parents and their sons together. The young man should be granted the fullest liberty of choosing a profession, while the guardian offers his advice after careful observation of his tastes and capabilities. Once a profession is chosen it should at once be taken up and on no account dropped. Steadiness of purpose and industry are the two things necessary for success, land with these the young man will build a successful career for him.

There are many professions lying before me. My father is a lawyer. My uncle is a famous physician. But, to be true to my spirit, I do not like to be a doctor or a lawyer. I feel I do not like either. A lawyer yields to the temptation of speaking for a client even if he thinks him to be guilty.

He is a man who breaks more laws than ignorant ones. The doctor is a good man. He is a much needed man in this country where the epidemics of plague and cholera cause havoc. But, as for me, I have no leaning towards the profession of medicine.

I would choose the good, old, time-honoured profession of a teacher. Our country tops in illiteracy and there are thousands of our countrymen who die without spelling out their names. I feel pity for them. They are the lost sheep of the flock. They are misled, cheated and even maltreated by the learned class of our society. They make fools of themselves in the clever hands of the lawyer and the doctor. This is only because they are ignorant and do not know the ways of the world.

The part that a teacher plays is manifold. He is the one to whom the impressionable youths of the nation are entrusted. The teacher must know his soul and make his people see their soul and save it from being spoilt. I would like the profession to be mobilised in the best way so as to impart the best kind of education in the best of spirit.

Earning money and becoming a rich man or making myself famous—these are not my aims. I wish to lead the simple life of quietude. "Plain-living and High thinking"—said Wordsworth. I will work up to this ideal. There is a satisfaction in the work done, in the service rendered, in the light shown to a strayed creature and in saving a soul. Such satisfaction will be mine, when, at the end of my career, I will look back over the days that are left behind. And, is not the profession of a teacher humble but noble ? Has it no scope for an ambitious and righteous soul ? And who can deny

that the prophets of all nations and the scientists and authors who do so much for humanity, are not teachers in their own spheres ?

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59. MY IDEA OF A HAPPY LIFE

1. INTRODUCTION—*The inherent thirst of man for happiness.*

2. THE BODY—(*a*) *Happiness and pleasure.* (*b*) *A wrong outlook.* (*c*) *The ignorance of true nature of happiness.* (*d*) *The essentials of happiness*—(*i*) *Preservation of health.* (*ii*) *Peace and contentment ; a stanza quoted.* (*iii*) *Social service.* (*iv*) *Simplification of wants.* (*v*) *A religious moral life.*

3. THE END—*Deeper sources of human happiness.*

In this world of ours a struggle is going on for existence. But it does not stop here. When one's existence is made possible, one wishes to be happy. Every body wishes and tries to be happy. But most of the people who struggle for the attainment of happiness have a wrong conception of it. They run a wild-goose chase. What they get is not the substance of happiness but a shadow.

People make a mistake when they misunderstand the word. There are people who think that there is no distinction between pleasure and happiness. These two words are synonyms for them. As a matter of fact, there is a great difference between the two. Pleasure is a momentary excitement of the senses, while happiness is a lasting satisfaction. A cinema will give one pleasure, not happiness. The former is a matter of the senses and derived from external objects ; the latter is a condition of soul and derived from within.

The ignorance of the true nature of happiness leads men astray. They indulge in cheap excitement and think they are drinking from the cup of happiness. They gossip. They read romances. They go to films or hunt girls. All the while they are so engaged they think they are happy. They are wrong. Happiness is far superior to pleasure. This is at the root of the great tragedies that are enacted almost every day.

What makes happiness? Riches, of course, do not. Power, too, is of no avail. 'Uneasy lies the head that wears a crown.' Riches and power bring selfishness, greed, pride and care in their wake. They make a man unhappy. He is afraid of losing them. Then, is it poverty? Of course, no. The poor people have got their own difficulties. They are no more and no less happy than the rich.

True happiness is a condition of mind.

The first essential of happiness is 'sound mind in a sound body'. A mad man is not happy. He is a victim of his fearful dreams. Likewise, a man suffering from a mental disease is unhappy as he cannot react to the world of sense in which he is placed in a healthy spirit. And the health of body is as important as health of mind. A man with broken constitution will drag on an existence. His sorry life will be a burden to him. So the preservation of health is of first importance if a man desires to lead a happy life.

Next come peace and contentment. Wealth and fortune are not so rich as peace and contentment. If a man is satisfied with what little he has and does not grudge the riches of other people, he will have no cares and no ambitions. These latter are the things that make existence bitter. The less your be-

longings and your demands, the less anxious you feel. It is for this that poets have sung of contentment—

Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.
Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire ;
Whose trees in summer yield him shade.
In winter fire.

This a very beautiful picture of happy life. This coincides with my vision. I would like to have a neat little house in the open, plenty of air to breathe, simple food and good friends. Such a life would be a paradise for me.

But happiness is a state of mind. It is not possible to get freedom from worries and anxieties unless one is philosophically disposed and remembers what Lord Krishna has said, and acts on it : "Do thy action, O Parth : reward is not thy concern." This was the gospel of Lord Krishna. This metaphysical aloofness of the doer from the deed frees him from cares and leads him to peace and contentment.

Thus, we see that the secret of life lies in the simplification of wants and an objective attitude towards life. The reduction of want makes a man self-supporting for his small affairs are few, and hence not unmanageable.

Besides there are other things which add much to our happiness. They stir our very soul. Such is the spirit of social service which cultivates the spirit of self-sacrifice, truth, courage, benevolence and prudence. There is a happiness in subjugating one's interest to one's neighbour's. Man is happy when he can make a sorrowing fellowman smile.

But still there are deeper sources of happiness. Men who had a religious and pious life are happy. Their faith in a benovolent divinity sustains their spirit. They surrender themselves to God, and remain cheerful in distress with the thought that there is a power with them which will not desert them and good is sure to come out of evil as lotus blooms out of mud. They are truthful and sincere and their morality can stand all tests and provocations. They have nothing but goodwill, and nothing except good will counts as Kant has said, "A spirit of questionings may lead one to pessimism, doubt and distress while faith leads to optimism which lies at the very root of happiness."

60. FRIENDSHIP

1. INTRODUCTION—*Shakespeare quoted.*

2. THE BODY—*(a) Friendship, a bond of-unions. (b) The true friendship, unselfish in character ; A firiend in need is a friend indeed ;:Damon and Pythias.* (c) *Cicero's remark about friendship. (d) Selection of friends. (e) The nature of friendship.*

3. THE END—*Friendship in youth.*

Shakespeare was very wise when he wrote these immortal lines about friendship—

> Every one that flatters thee.
> Is no friend in misery ;
> Words are easy like the wind,
> Faithful friends are hard to find ;
> Every man will he thy friend,
> While thou hast wherewith to spend ;
> But if stores of crown be scant,
> No man will supply thy want.

These contain the precious gem of worldly wisdom which nobody will underrate. For, where is a greater healer of the soul than friendship itself, and where a stronger attachment ?

Friendship means bonds of union based on mutual love and sympathy. It is an intimate relationship between two individuals. It grows out of steady acquaintance and develops slowly into a tie that can defy the strongest weather. Friendship as a rule springs between persons of the same age who have allied tastes, feelings and opinions. But there are exceptions to this general rule in almost every country and clime.

True friendship is unselfish. True friends will never shirk in making a sacrifice for each other. Their love and service is mutual. They live in mutual trust and confidence. They open their hearts to each other. They are ready to share each other's joys and miseries. True friendship is not changing or uncertain. It can well boast of its constancy. The test of such friendships is not the days of prosperity, but those of great privations. There are friends who are attracted by riches. They can humour one and satisfy one's self-pride, but, as soon as money takes to its wings, they desert and turn to others. They are no more than weather-cock. Such fair-weather friends are to be avoided. 'A friend in need is a friend indeed'. The axiom is as true today as it ever was when Damon and Pythias lived in the town of Syracuse in Sicily.

In his celebrated treatise on friendship, Cicero, the great Roman orator, remarks that friendship increases happiness and diminishes misery by the doubling of our joy and the dividing of our grief. The remark is an unadulterated truth.

We hunger for companionship. We want to hold some persons nearest to our heart and in times of joy and sorrow we look to them. We are happy to see that there are some who, on their turn, hold us dear.

One should be very careful in the selection of his friends. A true friend is a great asset, while an insincere one is a burden. He may even prove dangerous. In these times sincere friends are rare while false ones are as plentiful as black-berries. But it is very difficult to know a sincere friend from an insincere one. The only tests is the test of time. Let bad days come. If your friend does not leave you even when you suffer great privations, he is really a true friend. Do not lose such a man. Of course, if on further scrutiny you find that he is a man of questionable character or his morals are bad, shun him downright. Your friend should not only remain sincere to you, he should possess no bad qualities which might be transferred to you as a result of your close association with him.

There are other qnestions which creep in when we consider the nature of friendship. Should friends have like tastes? Should they be of the same age ? Are the ties of long association and hearty sympathy not enough to qualify a friendship despite differences of age and taste ?

There is an English proverb—'Birds of the same feather flock together' -, but the statement is not too correct and, of course, does not go too far. There are instances of people who were not of the same feather, but who proved good friends till they were separated by the cruel hands of death. There are stories which tell us of friendship contracted between a

man and a beast. Such diverse evidence proves that friendship is more of soul than of body.

Youth is impatient and ignorant. It makes quick approaches and quicker retreats. When we are young we hunger for companions, and when we have one we cling to him. We do not wait to see him from close. It is for this that most friendships contracted in our youth fail us sooner or later. We must take it for granted that every first associate is not a friend. True friendship develops slowly. There is a long period of apprenticeship, If one is apt to forget this truth, one is doomed.

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61. TRUTH AND FALSEHOOD

1. INTRODUCTION—*Definition of the terms.*

2. THE BODY—*(a) The nature of truth and falsehood. (b) The stories of Yudhisthir, Dashrath and Harishchandra. (c) Advantage of truthfulness—(i) Truth is the foundation of our character. (ii) The existence of society is impossible if everybody began to tell lies. (iii) Develops virtues like courage. justice and benevolence. (d) The disadvantages olf falsehood —(i) It brings dishonour, disgrace, etc. (ii) It spoils business the story of the shepherd boy.*

3. THE END—*The lesson from the story.*

Truthfulness means speaking the truth. However, when it refers to conduct, it means doing the right. Both things are essentially the same. Our speech and action are prompted by our thought. Hence, truthfulness is not only confined to speaking the truth and doing the right, but it may primarily mean rightful thinking. A man is truthful if he speaks what he feels and does what he thinks to be right. Falsehood is the opposite of truthfulness. It is the intention to wilfully deceiv-

ing another. Lying is essentially a form of deception. The liar knows that he is doing what he ought not to do.

Truthfulness has ever been considered the noblest of virtues while falsehood, the blackest of vices. Society is based on the good-will of all its members. If social institutions are to be stable and efficient, honesty of purpose and action should reign supreme. It was this consideration that made the ancient Hindus, the Greeks and the Romans all alike, set a high value on truthfulness. The scriptures of all nations abound in noble stories of men who were the models of truthfulness and who sacrificed their life for the sake of the truth. Every Hindu boy remembers the stories of Yudhisthir, Dashrath and Harishchandra.

There is no sphere of life in which it is not of utmost importance. We have to speak the truth at home, in school and college and in public life. If we do not, we would be spoiling our character, while, at the same time, proving a nuisance to our family, our educational institution and our state.

Truth is the foundation on which our character is based. It is the pole-star that guides us across the dark ocean of life. It is indispensable for harmonious conduct of our social relations. The existence of society is impossible if all of us begin to tell lies. None will believe the other and all business will come to a stop. Mutual trust, good-will, friendship and sympathy are the very foundation-stones of a social structure. If we are not honest it will collapse and leave the world in a state of chaos. There will be no business and no trade in such a world because there will be no truthfulness in the dealings of the firms.

Besides, a strict cultivation of truthfulness is a great asset to our character. It promotes virtues like courage, justice and benevolence. Truthful persons are fearless and bold even in the face of death. Their conscience is pure and their life sublime. Truth brings honour and fame to them in this world, and the neighbourhood of God in the life hereafter.

On the contrary, falsehood is open to many disadvantages. It brings dishonour, disgrace, distrust and contempt. One may temporarily make some benefit through lying but when the truth is known, he will be nowhere. For hiding a lie a liar will commit himself to two lies, and he will continue multiplying them till he cannot safely make another lie. His conscience will ever prick him and he will have no peace of mind lest people know his false position and put him to shame. And of course, he cannot go long, for constant lying cannot escape undetected.

There was a shepherd boy. He used to take the flock to the jungle. One day, when he was grazing his flock, just for the sake of fun, he cried at the top of his voice, "Wolf !", "wolf !". The villagers heard him and ran with their axes, when they reached the spot, they found that they were out-witted. There was no wolf. The shepherd boy was so pleased with his trick that he again and again raised the alarm. The villagers came to his rescue and were annoyed to find no danger to the flock. Then one day the wolf actually came. The boy raised desperate cries but nobody believed him and none came to his rescue. So he suffered a heavy loss, and learnt a good leson.

There is a lesson for all of us in the story. We cannot deceive all persons and for all times. When we lose our

credit we are no more than broken clay-pots. It is for this reason that boys should be taught the importance of truthfulness in life. Lying should be discouraged from early childhood. The parents and teachers should set fine examples before them.

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62. THE CASTE SYSTEM

1. INTRODUCTION—*(a) Primarily aims at division of labour. (b) The origin of the system.*

2. THE BODY—*(a) Need for such a system in a well developed society. (b) Usefulness of the system, especially as it existed in the Hindu society in ancient days. (c) The corruption of the caste system. (d) Caste today. (e) Evils of the caste system as it exists today.*

3. THE END—*Some reform movements.*

Caste system in India primarily aims at the division of labour. It is a very ancient and useful institution, although, as it stands today, it is corrupt and abused.

The origin of the system is lost in the distant hoary past. Hindu scriptures trace the origin to the very beginning of the creation. The Brahmans sprang from the mouth of Brahma, the creator : the Kshatriyas from his arms : the Vaishyas from his thighs and the Sudras from his feet. The legend, as it is given here, must have developed much later when one caste began to be recognised more sacred and important than another.

But if we go deep, we see that the system is altogether based on a scientific division of the human activities. In every well-organised society there must be an intellectual class. the learned, to give advice on matters religious, spiritual or political : a fighting class to guard the social

structure against outside aggression and inner dissensions : a trader class carrying on various occupations in the field of exchange of commodities, and, lastly, a class of people working on fields and workshops and carrying on small occupations that are not open to the former classes of people. The Hindus were fully aware of the benefit such a division could bestow, and accordingly they made one. The different classes, were respectively called as the Brahmans, the Kshatriyas, the Vaishyas and the Sudras. At first the division was arbitratry and not so rigid. Then as the Brahmans tasted power on account of their importance as the spiritual teachers or the ministers of the state, they wanted special facilities for themselves. They themselves were the law-givers, hence there was no difficulty. They laid down strict rules that no one belonging to one caste could perform the duties belonging to another.

So the caste became hereditary. Formerly it was not so. We have evidences to prove this. Possibly the step was taken to prevent disorder and conflict when inefficient persons entered the competition. The son was to carry forward the occupation of his father. His book of life was sealed. His occupation was determined even before he came to this world.

This was not so bad in those days as it is today. In the first place it eliminated the unhealthy competition which would otherwise have arisen. Moreover, there was greater efficiency as the art was handed down from father to son, who learnt it at a very early age and almost without any serious application on his part His own home was his school. His father was also his teacher. He learnt from him and made

improvements, if that was possible. Before he left the world, he handed over his art, now much improved, to his children. Thus the system encouraged specialisation and assured further researches and improvements.

Matters are different to day. Too much rigidity has added many abuses. The system, as it stands today, is corrupted to such an extent that it will not allow any new genius a place in it. It has come to control not only occupations, but social status and marriages as well. The result is that it has given rise to class-superiority and class-hatred. The caste of the manual workers is regarded as the lowest of castes, the caste of "untouchables", which is creating new social and political problems to-day.

With the rise of nationalism in our country, people are rapidly throwing away the barriers of castes and creeds that stood in the way of progress for centuries. New forces, undreamt of yesterday, hasten the process. Education is more liberal today than it ever was in our land. Economic conditions have done much to weaken the rigours of caste. We have stopped thinking in terms of Brahmans and non-Brahmans, high-born and low-born so far as the choice of occupation goes. It is true that restrictions of caste still linger when social relations are concerned, but the day is not far off when we live in a casteless society based on equality and brotherhood of man.

The evils of caste system were many. It prompted jealousy and rivalry between the different castes. The higher caste began to look down upon the lower caste and, as a consequence, developed a kind of self-conceit. The people belonging to the inferior caste were ignored and maltreated. They developed inferiority complex and their intellect dwindled.

Moreover, a spirit of discontent was born in them and they were ever in revolt against the people of the superior caste. They fell an easy victim to Muslim mullahs and Christian missionaries, and brought disunion and disruption in India.

The devil of untouchability born of caste system is fast seeking his end. The lower castes have been awakened to the sense of dignity of man. Western education with its long tradition of liberty has opened their eyes. Mahatma Gandhi, the greatest of living men, has taken upon himself the task of purifying the caste system of its evils. It is hoped that in the course of a few years the evils of the system will be completely rooted out and castes will be purified of their spirit of disruption or vanish like the mists.

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63. EXAMINATIONS

1. INTRODUCTION—*Some introductory remarks about examinations in general.*

2. THE BODY—*(a) The form of examination in ancient days. (b) An examination today ; how it is conducted ; (i) oral or (ii) written and (iii) practical. (c) Uses of viva voce examinaions—(i) test of efficiency, (ii) stimulates work, (iii) other uses. (d) Abuses—(i) not a true test of a student's knowledge ; (ii) cause unnecessary worry ; (iii) dangerous to health ; (iv) a matter of mere chance.*

3. THE END—*Some suggestions.*

Examinations are very important for an Indian student. The whole life of our country pivots on them. Almost every institution opens with an examination and conducts periodical examinations all through the year. Then no career is open to a youngman if he does not pass through the ardours of competitive examinations. For good or for evil, the system of

examination is the very *terra firma* in the broad expanse of our sea of existence.

There was no period in human history when examinations were not known. Even when physical fitness and knighthood were extolled, bouts and tournaments in the use of arms were a common feature. The winner got the special favour. But there was never such a rigid and amplified system of examination aiming at producing whole-sale qualified men. Never was education more harnessed to the service of the state, especially in our country where high ideals of education were cherished till late.

An examination is a procedure followed by an authority to test a student's knowledge. There are various methods in which examinations are conducted. They test the general intelligence of the boy, as well as his capacity in presenting written answers to questions and handling instruments. Accordingly, there are three classes of examinations, oral or *viva voce*, written and practical.

Oral examinations are as a rule confined to boys of tender age. A written examination is not required of them as they cannot present co-ordinated written answers. There are oral examinations for advanced students who appear for competitives. These are better known as *viva voce* examinations. In these, students are allowed minimum amount of time for thinking. The examiner judges the promptness of the candidate, and thus gauges his intelligence.

Written examinations are more commonly used than other forms. Questions are put to students in writing. A fixed period of time is allotted. So all the students have the same opportunity of thinking over their answers.

Practical examinations are conducted in science. There

are some subjects of practical nature, other than science and they demand a practical demonstration of the student's knowledge. Such examinations are very useful and they require greatest application of the student's wit. Unfortunately, in our country, more emphasis is laid on the theoretical side of knowledge with the result that even our best students fail to start an independent career.

If properly conducted, examinations are very useful. They are a sure test of the efficiency of the student. They afford stimulus to work. There are very few sincere, hard-working students. The average student fears the examination and it is this fear that drives him to his desk.

But it should always be remembered that examinations alone are no test of student's knowledge. They may even prove harmful as they encourage unintelligent cramming and kill originality. Students live under the fearful shadow of the examination and their anxiety increases as it approaches. As a consequence, many students overstrain themselves and break down. Yet the most harmful thing about the system is that the education preparing for examinations results in leveling tastes and temperaments and killing individuality in the process. Machine-made products do not make healthy citizens. People of thousand shades of character and temperament are given like training, aiming more at mass production than real efficiency.

The element of luck plays a very important part in our examination system. Marks are not given for work done throughout the year; some days must be set apart for examinations and people must see that they fare well in the papers set. Moreover, much depends on the particular examiner, and his tastes, temperaments and whims count much.

The result of all this is that examinations, practical examinations in particular, are purely a matter of chance and luck. Our youths grow more and more fatalistic as they go through these examinations. Year by year hundreds of students are plucked or shorn of their division through no fault of their own, and they fall in the habit of giving themselves over to chance. They develop opportunistic and pessimistic outlook on life. They lose their habits of industry and perseverance and, in the long run, fail in the struggle of life.

If the examination system is to prove successful, it should be so modified as to reduce the element of luck or chance to a minimum. The general work of the student throughout the year should also be taken into account. The courses should be so formulated that they give the student a chance for wide-reading.

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64. SCHOOL GAMES

INTRODUCTION—*A necessity for organism. (a) Neglect of school games in our country, (b) The effect of such a neglect. (c) A normal English boy compared to an Indian school boy.*

THE BODY—*(a) The uses of school games—(i) Mental recreation. (ii) They relax muscles. (iii) Nervous tension developed of too much application to books softened. (iv) Strengthen body. (v) Give us power of endurance. (vi) The psychological eflect of school games. (vii) Foster the spirit of strict discipline and comradeship. (b) Their abuses—(i) Time is wasted. (ii) Recklessness in play results in severe injuries; sometimes a brilliant career is ruined by a small negligence at the play-ground. (c) The many kinds of school games played at a school.*

THE END—*In spite of their risks, games are essential for a healthy life. They should be zealously pursued.*

Sports and games are as much a necessity for our organism as food or drink. In our country they are much neglected. We are ourselves responsible for the feeble health of our students. Compared to a normal English boy, our Indian brother has a stunted growth and an undeveloped body. This is a pity. The right sort of education consists in giving all our legitimate faculties full play for development. These include our physical potentialities. School games and sports build physique, promote the habit of endurance and prepare the boy for strenuous studies.

The climatic conditions of our country are such that our student has to work under heavy strain for the most part of the year. It is necessary for him that he should take part in some games. His muscles should be relaxed and his body should not be left to harden. If he is to keep up his spirit, he should have plenty of exercise in the form of games.

Physical fitness plays a very vital part in our struggle for existence. Games make us physically fit. They strengthen our body and give us enough vitality and animal energy to cope with any amount of physical or nervous strain. They also make us invulnerable to disease. If one is frequently indisposed, his studies will suffer. Spirit alone cannot drag on the body for long.

Games give us power of endurance under hard and unfavourable circumstances and produce good nerves that can stand dejection and failure so common in our battle of life. It is often that we see a young man going desperate if he fails in an examination. A healthy boy will soon shake off all thought of hopelessness and prepare for harder.

The psychological effect of school games is even more valuable. Every sportsman knows that his failures may any

day be crowned with success. This is the right outlook. So the school games teach us the necessity of taking failures cheerfully.

Then, they make us more sociable. At times we contract very strong and affectionate companionships on the playground. Even if we do not, we learn the very essence of good society, consideration for others, and we are better fitted for social activities with our training on the play-ground.

Lastly, there is the moral and disciplinary influence of the school games. This is no less important to the student. They teach us how to lead a corporate life, and how to work together under a leader. In short, they breed in us self-reliance and unselfishness, and a strong sense of obedience to our superiors.

But the school games are not without some abuses. Rather they can be misused as every good thing can be. There are students who give more importance to games than they give to their study. Their time is wasted and, sometimes, they fail in their examinations. They are crazy after games and sometimes when they enter some occupation it is very hard to deal with them. Besides, sometimes severe or even serious injuries may result and spoil an otherwise good career. Anything carried to excess is bad. Food is the very staff of life, but overeating may produce indigestion and even death. What is required is the cultivation of true sportsmanship and not a spirit of wasteful competition on playfields.

There are indoor games as well as outdoor games in a school. Table tennis, carrom, chess, cards, billiards etc., are all indoor games. All of them are not suitable for school students. They sharpen the general intellect of the student but do not add anything to his body. So the school authorities

should choose only such of them as are innocent, and create more enthusiasm for outdoor games. Hockey, football, tennis, cricket, are all vigorous outdoor games. They give us a sense of uprightness and sportsmanship while at the same time giving a healthy tone to all our limbs. The school authorities should make it a point to see that every bonafide student of the institution plays games. Thus they will improve the general efficiency of the school and secure better results.

In spite of the risks involved games are extremely useful. They teach us more than the danger they present. The spirit of fellowship that is born and bred of them is a great help to us in life.

ARGUMENTATIVE ESSAYS

1. When a student has to write an argumentative essay, he is given a quotation, a stanza of a poem, a sentence, a proverb or a saying containing a general truth. He has either to defend the idea embodied in the quotation, and put forth arguments in support of it, or he has to elucidate and illustrate the truth of the general enunciation made in the quotation or proverb. The writer aims at bringing out the truth of the quotation or proverb. He further aims at converting the reader to his view point.

2. There are some general instructions which can be given at this place, but too much emphasis on them would be futile. Begin with the interpretation of the quotation or proverb. Then bring forward points *for* and *against* the general meaning, and criticise them. In truth, it is essential that we see both sides of the shield. At first support with arguments the proposal placed before you, then proceed to

write how it would differ had the proposal been otherwise than it is. Then when you have weighed both the sides, put forward your own views. Do not under-rate them. Rather put them forward with all the force of your conviction Use narration, especially parables and illustrations, in order that you clear your viewpoint. If you discover a truth in the quotation or proverb, say how it relates to life in general and what place it occupies in the scheme of things. Take care that all that you write down on paper is logically developed, and its expression is clear and exact.

3. As a general rule the scheme for the Argumentative Essay is as follows :—

OUTLINE

1. INTRODUCTION—Explain the quotation, stanza or proverb, whatever it may be. Criticise it if possible. Take care that you do not change sides on one issue. Commend the author if you so like.

2. Elucidate the problem presented to you by the quotation or proverb in all its details. Try to bring out the beauty or the truth of the statement.

3. What is the central idea ? Does it express a universal truth ? Can it demand a general application ?

(*a*) Suppose that the statement is correct and apply it to life and its various activities.

(*b*) Suppose that the statement is incorrect and see how far you can go on this assumption.

4. Compare the statement with other similar statements in quotations and proverbs.

5. Give illustrations and examples from history or literature.

6. Quote great authors in support of your argument.

65. UNION IS STRENGTH

1. INTRODUCTION—*Kaliyuga Sanghe Shakti.*

2. THE BODY—*(a) Union in animal world. (b) Union in man's own sphere. (c) The usefulness of unity; a historical view of the thing ; works which cannot be undertaken by a single individual can be profitably pursued conjointly. (d) Disunion is at the root of all national degeneration. (e) The story of the old man and his quarrelling sons. (f) The moral of the story.*

3. THE END—*Strength born of union is at the very root of all progress. The innumerable 'unions' in our days.*

From the time consciousness has dawned upon man he has known that where he fails singly he will be able to achieve success with the combined efforts of several people. Rigveda says, 'In Kali age union is strength.' *(Kaliyuga Sanghe Shakti)* Ancient parables amply illustrate the truth of the proverb.

The doctrine is manifest in the entire realm of human experience. If we begin our study from the animal kingdom we see that wild animals form packs or flocks, especially for their defence. They may even come together for aggression. Experience has taught them the usefulness of such a step. Take the con plicated social structure of ants and bees. When we make a thorough study of the achievements of these insects we stand spell-bound. We are at once certain that the miracle is wrought by thousands of ants and bees working in close co-operation for many generations.

When we come to ourselves we see innumerable examples proving the truth of the saying. We cannot live for a day if we become disunited. Our family will go to ruin. Our state will collapse. Unity is the source of our greatest strength. The strength of a single individual cannot withstan

and overcome all dangers that befall him. However, if united efforts are made there is nothing which cannot be achieved.

The value of unity cannot be over-rated. "United we stand and divided we fall." History provides us with glaring examples showing the value of union. All of a sudden a small, insignificant nation rises in power and eminence and conquers other disunited nations. This is because the particular nation stands united. As long as it is united it goes from power to power. But as soon as the people are discontented, factions rise and unity breaks up. A decline is the result. The history of the rise and fall of the Roman Empire is enough evidence to prove this statement. What is true of nations is also true of small groups. A man who has no money or very little money cannot start a business. How to meet the initial expenses ? He approaches other people who also cannot make an independent start. A joint fund is opened with the little money they have, and with this they can easily conduct business and share the profit. Such are the blessings of unity.

Disunion is at the root of all national degeneration. It leads to ruin and slavery, civil war and bloodshed. It we turn over the pages of our history we shall find many instances where disunion has brought unparalleled calamities. When Alexander touched the soil of India who would help him but the prince of Taxila who had an ancient grudge against Porus ? Who strengthened the Company but discontented Mir Jafar ? In our own days, we see communal riots almost every year. Have they taken our country on the road of freedom and progress ?

An old man was on his death-bed. His sons were always quarrelling among themselves and the old man wished to teach them a lesson before he died. He called his sons to his bedside. When they were beside him he wanted a bundle of sticks to be brought to him. He gave the bundle to each of the sons in turn and asked him to break it. No one could Then the old man united the bundle and gave a single stick to each one of them. There was no difficulty. Each one of them succeeded in breaking the stick given to him. The old man said to his sons, "Now you see you broke these sticks when they were separated. As long as the sticks were tied together in a bundle you could not break them. Take a lesson from this. If you remain together, no enemy will be able to do you any harm. But if you are disunited and separated, you will fall an easy prey to your enemy."

This is true in case of every work that demands power and ingenuity. From his very infancy man has known this essential truth. He has learnt much from his experiences of forming groups and societies. Today he is a firm believer in the great principle of unity. In our age, forces which crush down any single individual's effort are let loose and to counteract them "unions", "clubs", "leagues" and "congresses" are established in almost every nook and corner of a country. We have Workmen's Union, Railway Employees' Union, a Union of Postmen, a Students' Union and a host of others. Even in villages the spirit of Union has entered and we find Zamindars' Union and Agriculturists' Union, In fact, class struggle is so prominent that it is indispensable for individuals having the same interests to come together and defend themselves from any attempted aggression against their interests. Every one has realised that the interests of a particular group

of persons in business or in society can best be protected by the help of a union. When a single individual may be crushed, a union can offer a bold front.

In the process of evolution, weaker species were wiped off from the face of the earth. The stronger ones survived. History teaches us the same lesson. Crowns have tumbled down before the strength of united people. It was the wrath of a united people that caused the great French Revolution and announced to the toiling world the three great principles of "Liberty, Equality and Fraternity." The Peasants' and Workers' revolution in Russia was nothing but a united rise of the despised and the downtrodden. The mighty Tsar was dragged out of his palace and hanged by the infuriated mob. Unity has worked miracles and history stands in evidence of this truth. The survival of the fittest has always been the rule. There is nothing wrong if we claim that it is strength that vouchsafes life and prosperity.

66. HONESTY IS THE BEST POLICY

1. Introduction—*Honesty as a moral principle and as a policy.*

2. The body—*(a) The basis of honesty. (b) The true nature of honesty and its application as a moral principle. (c) The uses of honesty—brings peace and happiness in life. (d) An honest man defined. (e) The abuses of dishonesty. (f) Application of honesty in various departments of life. (g) The story of the river-god Mercury and the Wood-butter.*

3. The end—*Our motto should be to lead honest lives.*

The modern world has lost all hope in ancient moral standards. The struggle for existence is keener to-day than it ever was. Today we do not believe in honesty as a moral

principle. We believe in it as a "policy". This is a strict business outlook. A moral principle cannot be changed, but a policy can be changed at any time to suit convenience. The world in which we live recognises honesty not as a principle of universal application, but as a policy which it may not be obligatory to continue outside the limited sphere of trade and commerce.

The basis of honesty is truthfulness. The highest standard of honesty demands that we should be truthful in thought, word and deed. We should not think of cheating others by our silence, speech or action. If we utter what we know to be untrue or observe silence when such behaviour on our part misleads another man, we are guilty of being dishonest. We should not do anything to effect another's purpose or make him neglect his duty. The businessman restricts his application of the truth of this proverb to dealings with money. According to him one who cheats in money is dishonest. This is a wrong view of things. Honesty of purpose in all we think, all we say and all we do is essential before we are really "honest".

Honesty brings peace and happiness in life. An honest man is not afraid of anybody. He has no complexes. His conscience does not prick him. He can trust everybody, and all men trust him. Universal love and respect are given to him and he enjoys a fair reputation and credit. The man whose guiltless heart is free from all dishonest deeds has 'good thoughts his only friends'. He steers his ship steadily on the foaming waters of life.

He never indulges in double meanings. He never takes anything that does not belong to him. Nor will he ever take

an undue advantage of another man's weakness or helplessness. He will never neglect his duty for such a thing will be nothing better than dishonesty.

Just as honesty has its rewards, dishonesty brings ruin. It has its temptations. If one succumbs to them one will have to cheat. He may succeed for a time but people will know his baser metal in the long run, and he will be brought to disgrace, shame and misery. He would be hated and shunned by everybody.

There is no department of life in which strict honesty will not do untold good. A school boy should always be honest. If he has not done his work, it is better that he tells his teacher of his negligence rather than copy from a neighbour and deceive him. His conscience will remain clean and his teacher will have special regard for him. A petty clerk will do better to shun a temptation. Honesty will pay him. He cannot for ever cheat his superiors, and if his dishonesty is known one day, he will repent long for it. A trader, likewise, should have clear, honest dealings with his customers or he will lose them. Once he is known as a dishonest man, his business will not last. But one who should observe special care to be honest in his thought, word and deed is the public man. For him dishonesty is a sin for it affects the well-being of a much larger number of people.

Among every people there are stories which are beautiful illustrations of honesty being rewarded and dishonesty being punished. One such story is that of Mercury and the Wood-cutter. A poor wood-cutter lost his axe while cutting wood by the side of a stream. Now, Mercury is the god of the river. He wanted to test the honesty of the wood-cutter. So he appeared before the wood-cutter and presented him a

gold axe asking him whether it was his. The wood-cutter was an honest man and so he said that axe was not his. Then the god disappeared and after some time brought before him a silver axe. But the honest wood-cutter again refused the ownership of the axe. At this the god was so pleased that he returned to him his own iron axe as well as rewarded his honesty with the gold and the silver ones. A neighbour heard the story and tried to cheat the river god. So he took his axe to the river and dropped it down into the stream. Then he began to cry for his axe. He waited for a long time but no god appeared before him and he lost his own axe. Thus he was punished for his dishonesty.

Dishonesty brings evil consequences. So our motto should be to lead honest lives and never to cheat anybody. It is just possible that if we strictly adopt this course, we may be the losers. But in the long run we will be benefited by following this course.

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67. SLOW AND STEADY WINS THE RACE

1. INTRODUCTION—*The story of the hare and the tortoise.*

2. THE BODY—*(a) "Haste makes waste". (b) Importance of steadiness in life. (c) Disadvantages of haste. (The principles of considerate action and steadiness and the consequent success in life. (e) 'Rome was not built in a day.'*

3. THE END—*A general remark.*

There is a story of the hare and the tortoise which we learnt when we were young boys. A hare and a tortoise once ran a race. The hare very soon outdistanced the tortoise. He thought that with his creeping steps the tortoise would not be able to overtake him. He thought himself to be more than his

match. So he stopped to rest and soon fell asleep. The tortoise slowly but steadily plodded towards the goal. He passed by the sleeping hare and continued his race till he reached the goal. When the hare woke he saw to his astonishment that the tortoise had won the race. He was steady and persevering while the hare was not so.

The story illustrates the proverb. At the same time it commends steadiness and perseverance. Without them the tortoise would not have outwitted the hare. Those who follow a thing steadily and perseveringly succeed in the long run.

"Haste makes waste". One cannot be thoughtful and considerate if he is hasty. Errors will creep into his judgment. Success demands that our every action should be previously planned and thought out. It is on this account that the proverb advises us to be 'slow' in our action. This does not mean idleness in carrying out a plan. Rather we should be assured that we can maintain every advantage that we gain. Steadiness comes of the firmness of purpose. It means a strong determination to proceed with the work in hand till every other thing is subordinated to it and success is attained. If a man is not steady he cannot hope for success. He will cling to a certain thing for a time, then abandon it and take another thing which, too, he will leave for what comes to him next. 'A rolling stone gathers no moss.' One who is unsteady will get nothing but disappointment.

Steadiness is essential in all affairs of life. Life is not a bed of roses. It was never one. We have to struggle. If we are afraid of the struggle and frightened into inactivity, we have no hope. We must have patience to strike hard not once but again and again. It is only after attempted trials and failures that the thing would fall to our blows and we would

succeed. Neither haste nor impatience would do. Success cannot be had without much industry. It is not a cheap commodity. One would get nowhere if he is not steady in his pursuits.

Failure and disappointment are the lot of the hasty and the impatient, They have brought many otherwise brilliant careers to an unhappy close. Take the case of an intelligent boy who thinks that he will head the list of successful candidates. So he stops his studies and idles away the time at his disposal. Then, when the results are out he finds that another boy, less intelligent but more steady, has slowly marched ahead. This is true in every sphere of life. Constant and unyielding application of one's best faculties is necessary if one is to succeed whatever his field of activity may be. One cannot fall back upon his stores much longer.

There are people who are capable of prosecuting a particular task before them, but they have no such qualities as steadiness and patience. They fail to attain success. Mere intelligence will not do. Industry is an essential factor which would lead one to success. This is all the more correct when it concerns an average mind. Every man is born a genius. But genius itself is not everything. There was no genius who did not burn midnight-oil. Want of genius is not a serious drawback for it can be amply compensated by patience and steadiness. We should be sure that we make good all our gains before we take another step.

Success in life does not come without great internal and external struggles. 'Rome was not built in a day'. The task of building great nations was not accomplished in the period of some years or even some decades. The process took centuries of voluntary self-denial. Long generations of men

worked slowly and steadily to build up large navies and armies, to raise up great monuments and edifices, and to store and disseminate knowledge. It is through the ceaseless efforts of the people who have gone before us for a century or for tens of centuries that we are enjoying to-day the benefits of great civilisations.

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68. I REMEMBER, I REMEMBER THE HOUSE I WAS BORN

1. INTRODUCTION—"*Home sweet home,*
There's no place like home."

2. THE BODY—(*a*) *The importance of family in the life of a man.* (*b*) *Home is the sweetest heaven of peace.* (*c*) *Love of home in animals and beasts.* (*d*) *Love of home as an innate nature of human beings.* (*e*) *The description of my home and the great enchantment it holds for me.*

3. THE END—*Home and the daily life of the student.*

The love of home is inherent in man. There are a thousand recollections and associations connected with it and they evoke feelings of utmost pleasure, especially if one is away from one's birth-place. The poet was not mistaken, when he wrote

"Home, sweet home,
There's no place like home."

for, undoubtedly, a home is a heaven of its own. It does not matter whether one lives in a cottage or in a palace. The place is dear to him because of the loving spirit that lives in it.

The people closest to a man's heart are the members of his family. He loves his mother for the great care she bestows on him. He has an equal love for his loving father. Then, he has the jolly company of his brothers and sisters. Thus, the family is the strongest tie that binds a man to his hearth. The

thought of home instantly brings to his mind the members of his family and the happy days of childhood when one played and roamed about with his playmates. The beautiful old faces and the pretty scenery amidst which he roamed haunt his memory, and once these happy memories return, there is hardly any man who does not feel a sweet pinch in his heart and a yearning to return to the ancient happy days. Oliver Goldsmith, the poet of *The Traveller*, says that he drags a heavier chain at every step as he travels away from his home, Those who have spent long, dreary days away from their home know the experience only too well.

Home is the sweet heaven of peace. It is here that we find refuge from the unhappiness and misery of the world. It is in our home that we find sympathy and love. When life sits heavily upon us, we long to see happy faces and hear sweet words of consolation. To a man who has wife and children, home brings sweet laughter and playful pranks. The young boy has his loving parents and brothers and sisters. He longs to be amidst his playmates and among the beautiful scenes so familiar to him.

Love of home is not restricted to human beings. The wild beast loves its den as a very dear thing. The bird is in passionate attachment with its nest. To the bee, the hive is a thing of closest love. The cow bellows loudly as it nears its home. Most animals do not forget their home even after they have been absent from the place for years.

The love of home is a part of human nature. We are attached to our home during the most impressionable part of our life, and hence, we feel a pang in our heart if we have to leave it and go to a distant land. While we are always eager to hear something about our home and the sweet family we

have left behind us. We wait with eager expectation for an opportunity to be back once more in their midst.

My house is situated on the bank of the river Ganges. The waters of the river reflect its beauty every morning and evening, and when I come out on my balcony, I am surrounded by such sights as charm and inspire me. In the north and south of my house are the famous bridges over which pass innumerable conveyances day and night. In the east is the great sweep of the river and in the west, the great city and its suburbs. My house is surrounded on all sides by beautiful and splendid gardens and orchards. There are steps leading to the river on one side of the gardens and it is a pleasant sight to see bathers taking their dips into the sacred river.

At no great distance from my house are great temples with their golden pinnacles kissing the blue of the sky. At the *arti* time we hear constant ringing of bells, and chanting of hymns. One's heart slowly humbles down when messages of such devotion come to it almost day and night.

The thing that I love most in my house is the beautiful garden. Plants, flowers and trees seem to invite me to their secret chambers day in and day out. White and red roses of all species, violets, lilies, champa, *harsingar* and *jasmine send sweet fragrance to lull me to sleep. *Neem* and *peepal* trees stand in front of my house, and I often lie under their shade with a book in my hand and play there with my companions.

My house is built of stone. It is a massive building which has withstood great storms (and; floods. My ancestors

*یاسمن

were wise enough to make good provision for ventilation, and the whole house is airy. How sweet it is to sit in the room next to the garden while sweet flowers and creepers pour their fragrance inside, and make you dreamy ! That room of mine I love better than any place on the earth. Here I have played with my sweetest friends and lulled my younger brothers and sisters to sleep. Here I have learnt most of my lessons watching the evening vapours as they rose above the water of the sacred river.

I know how glad are my father and mother when I return to my home after long school hours. They welcome me with caressing looks and loving words. The whole house seems to have awakened into activity. My room waits eagerly for me. As I open my window the garden sends sweet murmur of the *neem* and the fragrance of the mango blossoms and the song of the cuckoo. After I have taken some refreshment I lie down on the bed in my room and take a short nap or play with my younger brothers and sisters. O ! I would not like to change my home for all the seven heavens.

A MAN IS KNOWN BY THE COMPANY HE KEEPS

1. INTRODUCTION—"*Birds of the same feather flock together" : a synonymous saying explained.*

2. THE BODY—*(a) The reason for forming a company : people of different tastes and habits are misfits. (b) Company, an index of character. (c) How a company is formed and between whom ? (d) Companionship in the impressionable young age. (e) Is it just for people to judge a man from the company he keeps ?*

3. THE END—*The shortcomings of human nature and the allowance we have to give to them if we move in a society.*

There is almost a synonymous saying, "Birds of the same feather flock together". It places a general rule before us. People who have the same bent of mind come together. If we know one of them, we can rest assured that the others follow suit. Sometimes we have an exception in the same way as we sometimes get a diamond from dust. But the exception only proves the rule. The way of the world generally is that like goes with like.

The reason is not far to seek. People who differ in age, tastes or education are always misfits in a company. A boy is uneasy in the midst of grown up persons. We all know that grown up boys and children do not want to be disturbed by older people. This is because their nature differs and they cannot tolerate their innocence to be questioned.

The company that one keeps is always an index to one's character. It betrays a man's bent of mind, his particular interest, his general habits and the inner working of his mind. We generally see at school that the more studious boys form a band of their own. So when we see a particular boy in the company of a studious boy we at once infer that he too has studious habits or he would not have been there. In the same way those who are keenly interested in games and sports have a company of their own. A boy who loves to play will invariably be found in such a company. What is true of school boys is also true of life in general. Medical men make friends with medical men, lawyers are generally found in the company of lawyers and clerks make friends with clerks. Our leanings and inclinations decide for us the company we would like to keep. Persons with a criminal tendency will always like to associate with rogues. Thieves will always be with the hieves.

But companionship is always being formed and broken, especially in youth. So while the character and life of a man are yet in mould, it cannot be said that the company he has chosen once is final. He may shun it after he has seen that it is not desirable or it does not suit his temper. So sometimes we may not know a man, especially if he is a young man, by the company he keeps. But such an exception does not go against the general application of the proverb. However, the parents should see that their children keep a desirable company. Young age is like a tender twig which can be bent any way by the slightest touch of finger. The young boy should not be left experimenting for a suitable company for him. If he makes a mistake, he may not repent it and drift away with others.

We do not go more than skin-deep in judging a man. There are a thousand things that colour our judgment. It is often that we do not care to gather particulars about a man. We judge him from the company he keeps. So, for this reason it is desirable that we do not contract a sudden friendship with one whose whereabouts or particulars are not fully known to us. He may be an undesirable person and if one who knows him as such, happens to see us in his company he cannot think otherwise of us but in terms of the person whom he knows. In such a case, there may be no fault of ours but, for a little indiscretion, we shall lose our reputation. It is safer that we be careful and cautious about keeping company. So long as we live in society we must heed our critics for they cannot be over-conscientious, and our interests may be prejudiced by their criticism.

Our critic is not mistaken if he judges us from our company. He cannot do otherwise. If we see a person in a wine-

shop or any undesirable place, our first impression about him is that he is himself a drunkard. He may not be one, but we cannot be blamed for that. His very presence leads us to the conclusion. We are guided by the general rule. The man may be an exception, but exceptions are few and we do not stop to take notice of them.

Human nature is such that it takes a strong impression of its surroundings. A very strong will is necessary to ward off temptations and ours may not be such a strong one. As least, there are people who are not strong enough to fight the temptation. The evil gets the better of them. A visit to a gambling den exposes us to a temptation and we may unknowingly succumb to the temptation. The influence of company is very great and bad company takes little time to get its hold on a good person.

We should seek good company and thus try to improve.

ADVANCED ESSAYS
70. A MUSEUM

A museum is a building used for storing different objects illustrating antiquities, natural history, art and craft. It aims at bringing before the public mind new things discovered and new researches made.

Lucknow Museum is one of the greatest museums of India. Part of it is situated in the Lal Baradari of historical fame, and another part, chiefly exhibiting ancient and modern sculpture and ancient stone-edicts, at Kaiserbag. The outward appearance of the Lal Baradari building presents a grand and magnificent sight. It is massive and lofty. There are signs

of skilful art and architecture. The surrounding parks and gardens also present a glorious spectacle.

I recall my visit to the Museum. As I reached the gate. the man there gave me a brass-token. I went inside. It was as beautiful and grand as outside. The internal beauty was rather enhanced by the materials which were elegantly arranged.

There were antiquities both of foreign and native origin. The antiquities of native origin were more numerous than foreign relics. The thing that interested me most was the variety of people and their dresses in miniature. There were short statures of men and women of all types. There were primitive inhabitants with their peculiar dress and features. Some of them were stark naked. Their hair was long and thick and they had long beards.

The other type of persons were the Rajputs with their long thick moustaches and a robust constitution. The dress displayed their warlike habits. Their stern attitudes and haughty looks showed their high sense of honour and dignity. Besides, there were specimen of Muslim clans. Ghoris, Slaves, Moguls, Sadis, Lodhies and the Nawabs were there in models. Then, there were statues of English people who had made their mark in the days of Mutiny.

Interesting to an equal degree was the presence of female portraits. Their dresses varied from the roughest clothes to the costliest. The difference in their clothes indicated the different provinces to which they belonged.

The next thing that arrested my attention was the display of arms both ancient and modern. There were types of bows, arrows, armours, lances, shields, guns, cannons, helmets, pistols, revolvers, clubs and many other kinds of

ancient and modern defensive and offensive weapons. Standing before them I could well study the ancient and modern modes of warfare and was reminded of the influence each new invention in the mode of warfare wields on the politics of the world. Close to these were arranged musical instruments bearing strange and uncommon names. They gave an account of the glories of Indian classical music and the height of excellence it had attained in the days of yore

Then, there were artificial plants and flowers under glass covers. There were species of nearly all the plants and flowers both of native and foreign origin. Among other things were the models of birds and animals. Their stuffed skins and skeletons appeared as if they were alive. There were lions, tigers, jackals, foxes, leopards, snakes, reptiles, cobras, deer, serpents, hares and a host of others. Similarly there were many species of birds. Parrots, pigeons, hens, ducks, sparrows, swallows, cuckoos, and nightingales were there. There were large numbers of books in manuscripts. Many of them were very fine specimens of caligraphy. These books were very important to a historian as they included autobiographies and memoirs of ancient kings and nobles. Then came the coins. Ancient coins bore the marks of antiquity on them. They had different engravings and pictures on them. The discovery of each coin furnishes new data for research and throws much light on bygone dynasties. They help us to ascertain correctness of dates with regard to certain periods and kings.

Arts and crafts were also represented there in all their variety. There were drawings and paintings of all times and all ages hanging side by side. In a single gallery one could see the best models of Buddhist, Rajput, Mogul and *Pahari* style of paintings. Of these the Mogul miniatures and

portraits had the greatest fascination for me. The modern school was also represented in the Museum. The oil-colour and water-colour paintings of some of the greatest living masters in line and colour gave me a very good treat. Sometimes I was lost in wonder and admiration 'at the exquisite beauty that the artists had succeeded in painting.

In a well-illuminated corner were specimens of metal-work. Metal wares of all sorts were arranged in neat lines. Besides, there was lacquor works, carpets, pottery, embroidery, needle-work, engineering appliances, photographs, statues and various other articles of manufacture. The agricultural product of different places were also arranged. There was a great variety of grains and corns.

Museums have a very important utility of their own, specially in a country like India with its rich past heritage and richer differences in life and activities in the present. Here it is that the best traditions of our past stand shoulder to shoulder with our modern conceptions of art and industry. Paintings of Modern School of Arts started by Abanindra Nath Tagore and developed by Nandlal Bose and others vie with the paintings of Rajput, Kangra and Mogul Schools. With one careful glance we are able to find out the aesthetic continuity of our country through distances in time and space. Thus we learn what cannot be learnt from a whole library of books, by just visiting a good museum. Here it is that we see life, not in fragments, but in totality.

Books are the treasure-house oft he best thoughts of the best of men. They have their importance. But the education received through books is insufficient unless it is supplemented by virual representations or copies from life. A museum treasures such visual representations and as such it comes

next to books in its importance as a vehicle of knowledge. Hence, the importance of a museum in an educational institution. A modern educational institution whether preparing students for Science or Arts, would be valueless if it has not a small museum of its own where the students make themselves familiar with what has been and what is Present-day museums have added many more departments to their already large equipment. Films depicting great events from contemporary history and records from our best living men make a modern museum at once rich and full of life. There is no sphere of life which cannot be represented in a museum in some way or the other. Great buildings, bridges, canals, mountains have all been preserved in miniature models which faithfully copy the original. The whole march of our civilisation from Mohan-ja-daro days to our own may make the subject of a good model-maker, and teaching history through such representation of men and moments would be much easier than from dry books.

My visit to the Lucknow museum gave me many thoughts to brood upon. The world today stands on the verge of a new revolution when common man will assert himself. The problem before us is this : how to educate the masses throughout the world and teach them the elements of culture ? What should be done to place before the layman all the necessary facts from the history of the human race and make him conscious of his role ? The answer to this, as it occurs to me, is this : You cannot make every one literate in a short period of time, but why not open as many museums as you can ? Have travelling museums. Have great museums photographed. You can teach all that you would like to teach to a plain man from the village, from your maps and

charts and representations in clay or stone. There is no speedier way of doing the thing.

MISCELLANEOUS ESSAYS IN OUTLINE FOR FULLER TREATMENT

71. SARASWATI PUJA

1. INRODUCTION—Saraswati Puja is one of the important festivals of the Bengalees. It falls on the fifth day of first full moon in the month of Magh or Phalgun.

2. THE BODY—(*a*) The goddess Saraswati is the Hindu conception of the goddess of learning and music. She is represented as sitting on a lotus with a *vina* (Indian lyre) in her hand and a pile of books by her side. She is also drawn as sitting on a huge peacock with a beautiful tail. (*b*) The worship—On the day of the festival it is usual to worship an image or pictorial representation of the goddess However, people sometimes use books, pens and musical instruments as symbolising the goddess herself. Ancient rituals connected with the worship are strictly adhered to by the community which dedicates itself to Learning and Music. (*c*) The day proper—On the day of the Puja, the devotees fast and at the time of worship offer handful of flowers (*anjali*) at the feet of the goddess. There are many ceremonies accompanied by incantations which they have to go through before they break their fast. (*d*) The immersion ceremony—The puja day ended, the image is taken away and immersed in a river or a pond. The image is taken in a procession attended with great pomp and splendour. Music and singing parties accompany the procession to its destination.

3. THE END—The Saraswati puja is an act of glorification of knowledge in all branches of Sciences and Arts. It does honour to the dreamer in man creating new worlds of sound, form and colour and exploring new regions of knowledge.

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72. DASEHRA

1. INTRODUCTION—Festivals are a very important feature of social life. Every people have their festivals. They differ in their nature and aspect. Some merely religious, others merely social, some mixed. Dasehra is a mixed festival—one of the most important festivals of the Hindus.

2. THE BODY—(*a*) Social basis—It heralds the winter harvest. The rains have gone, the crops are sown, and the time is nice. People can spare time while they hope for a good winter crop. (*b*) Religious basis—(i) The worship of the great demon-killer goddess Durga, known as Durga Puja, is a very vital function, especially in Bengal. (*ii*) In the south, the occasion is connected with *Navaratra* the festival of the "nine nights." On the tenth day comes "*Sinollanghan*" when people exchange *Shami* leaves and greet one another. (*iii*) The festival is also associated with the "*Vijay dashmi*"—the occasion being the killing of the demon-king Ravan of Lanka by Sri Ram, an incarnation of Vishnu. (*c*) The day of the festival—in Northern India, the chief feature is the moving pageants of Ramlila depicting dramatic scenes from the story of the Conquest of Lanka. The Procession passes through streets where thousands of people await the spectacle. It ends in an open space outside the city where the effigy of Ravan is burnt to ashes.

In Hindu States the festival is observed with great pomp and show. The Marahattas, the Rajputs and other warlike Hindu sects worship sword and carry on military manoeuvres. State forces parade the streets majestically, and Darbars are held.

3. THE END—Dasehra is one of the most important Hindu festivals with a martial significance attached to it. It symbolises the triumph of Light on the forces of Darkness. It can easily be raised to the status of a national festival infusing the spirit of Liberty and Sacrifice in the people.

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73. THE GRAMOPHONE

1. INTRODUCTION—A common talking machine. Invented by E. Berliner and developed by Thomas Alva Edison, the renowned American scientist. An indispensible article of every rich house today.

2. THE BODY—*(a)* Description—The gramophone is a machine in the form of a cabinet. On the top of the box there is a turn-table which is revolved by clock-work. Upon this, the disc or record revolves. A record is a plate of a special kind of alloy. On this songs or other sounds are recorded when fine circular grooves are scratched and as the needle, which is fixed to the sound-box goes over the g ooves, the sounds are reproduced. The sound is magnified by the horn attached to the machine. The sound-box is attached to the horn. It is a delicate mechanism, circular in shape and with a needle at one end. It is through its help that sounds are reproduced. (*b*) The principle of the production of sound—A sound is the combination of certain vibrations. These vibrations form waves. Every different sound has a separate wave.

When a particular sound is reproduced what happens is only the reproduction of the vibration or the waves. When the record is made, sound-waves are impressed upon the plate by a needle. When the record is played, the needle passes over the fine circular grooves in which the particular sound is impressed, and reproduces it. The magnitude and intensity of the sound is amplified by the sound-box.

3. THE END—The advantages of the gramophone are many : (*i*) A very cheap enjoyment for millions all over the world: A boon to the lovers of music. (*ii*) Its educational value —Phonologial records teach veay correct pronunciation of a language : valuable educational records on all topics can be prepared. Leesons in music and recitations through records. Art brought nearer home. (*iii*) Voices of great leaders of men and musicians can be preserved through ages. (*iv*) It can be used for scientific investigations of sounds and speech and for detecting criminals.

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74. THE ECLIPSE

1. INTRODUCTION—The nature of eclipse—An eclipse results when there is a temporary loss of light either of the sun or of the moon. The eclipse of the sun is known as the solar eclipse that of the moon as a lunar one. The eclipse may be partial or total as only a part of the disc or the entire disc of the bright heavenly body is overshadowed.

2. THE BODY—(*a*) Causes—The moon revolves round the earth. Sometimes it falls completely within the shadow that the sun's rays make when they are interrupted by the earth. This is a total lunar eclipse. Sometimes the moon is partly in the shodow and partly outside it. This makes a

partial lunar eclipse. In the same way, total or partial solar eclipse results when the moon in its revolution comes between the sun and the earth. (*b*) The popular belief—In different countries there are many folk-beliefs regarding the cause of an eclipse. Among the Hindus, the devils *Rahu* and *Ketu* are believed to devour the sun or the moon, as the case may be, in absolution of their sins. The Shastras tell that, after an eclipse, people should give alms to the poor, and abstain from food during the eclipse. They sanction a bath and a *havan*. This is probably because the atmospheric changes at the time of eclipse produce harmful effects, and the bodies have to be purified and cleansed.

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75. TELEPHONE.

1. INTRODUCTION—*Telephone* is a Greek word meaning 'sound heard at a distance'. The word is now employed to denote the system or the instrument through which verbal messages are sent.

2. THE BODY—(*a*) *History of the invention*—Invented by Graham Bell in 1876, and much improved since then (*b*) *The apparatus and method*—The telephone system depends for its working upon elecricity. The telephone machine consists of two parts, the transmitter and the receiver. The person who wishes to communicate a message speaks in the transmitter. The sound is reproduced at the other end of the communication through the receiver. Electricity plays an important part in this. The transmitter and the receiver were two separate apparatus in old machines. but in modern ones both are combined. The transmitter consists of a thick disc of steel, called a diaphragm, in front of steel magnet. This is

surrounded by a coil of electric wire. The wire is connected with a singular coil with a distant receiver. The receiver is also fitted with a steel disc and a steel magnet. When one speaks into the mouthpiece of the telephone, vibrations are set. The electric coil conveys them to the receiver. There the iron disc in the receiver is set in motion in exactly the same manner as in the transmitter. Thus the words of the speaker are reproduced. (c) *The exchange system*—We see that every man with a transmitter must have lines connecting him with many men with the receiver. This will be very inconvenient and expensive. Hence, in every city there is a central place, called 'the exchange,' to which every house is connected. The exchange gives the proper connection when it is rung, and so communication can be established with any person whatsoever if he subscribes the machine.

3. THE END—The invention is very important to the trade and the general public. The trader can keep himself connected with the changing prices of the market goods and regulate his own. In big market centres, buying and selling of stocks depends upon commercial speculation, and it is generally done through the telephone. Stocks are quickly bought and disposed of, sometimes bringing a profit of Lakhs. The police and the fire brigade services can be promptly made available as information of a riot or a fire can be quickly made over. Doctors, lawyers and influential citizens find the machine of immense business and social utility.

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76. THE GAME OF CRICKET

1. INTRODUCTION—One of the best outdoor games. It is the national game of England, but now it is played all over the world.

2. THE BODY—*(a)* The game and its requisites—The game is played upon a large piece of ground (*maidan*) which should be smoothly mown. The requirements for the game are a bat, a ball, two sets of stumps of there each, collectively called the "wickets" and two pairs of "bails" which are placed on the stumps. *(b)* How the game is played—Two teams of eleven players each play the game. One goes in to bat and the other to bowl and field. Which party is to go for which, is determined through a "toss". The team which goes to bat sends two batsmen to defend the wickets. The other party sends the bowler and arranges "fielding". When the ball strikes the wickets or is caught, the batsman is "out" and another one is sent to take his place. The play goes on till ten of the batsmen are so dismissed. Then the "innings" closes and party fielding goes in to bat. *(c)* The "fielding"—Out of the eleven members of the team, one is used as a "bowler" and the rest ten prevent scoring of run and dismiss the batsmen by throwing off the balls on the wicket. Six of them are on the right side of the bowler in the positions technically known as "long-off", "mid-off", "cover-point", "short-slip", "long-slip" and "square cut". These players are posted on the left in the position known as "square-leg," 'mid-on" and "long-on". The remaining one man, the "wicket-keeper", takes his position behind the wickets. *(d)* Rules of the play—Many intricate rules guide the play. They mostly relate the bowler and the player with the bat.

A bowler bowls six successive balls. Then the bowling is "over" and a second bowler takes up the ball and bowls from the other end of the wicket. The player is "out" in many different ways—"caught-out", "run-out", "stumped-out" "leg-out". *(e)* The "scoring"—Registering of runs is known as

"scoring". There are several kinds of runs. If the boundary line is crossed by the ball, four runs are allowed to the player. If the ball falls through the air beyond the boundary line, an "over-boundary" is secured and six runs are gained. *(f)* The Umpires—One on each side, there are two "Umpires" to judge where the rules of play are broken. They are the final authority in cases of disputes.

THE END—Cricket makes a splendid physical exercise. It teaches patience, perseverance, obedience and cooperation. It infuses a spirit of discipline in the player.

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77. A DEBATING SOCIETY

1. INTRODUCTION—*(a) Definition*—A debating society is a gathering collected at one place to discuss a particular subject at an appointed time. A school debating society is a gathering of students. *(b) History*—The debating society is a very ancient institution. In India, even in the Upanishadic period (200 B. C) there were great assemblies of sages and priests organised by kings and princes for discussions on matters of religion. The teachings of Socrates, the Greek philosopher, come down to us in the form of such discussions held in public. In our modern times the rise of democracies and the ideal of the sanctity of the freedom of speech has given rise to thousands of clubs and debating societies. In fact, the democratic parliament is nothing but a big debating society with the government and the majority party on one side and other parties as the opposition on the other.

2. THE BODY—*(a) The procedure*—The subject for discussion is fiexd by the Secretary in consultation with the President. The meeting is opened by the president. The

"opener of the debate" moves the motion and speaks in support of it. Then the second speaker supports the motion. Then comes the opposer on the opposite side of the desk. He speaks against the motion. Then follow speakers for and against the motion, one after the other. The President regulates the time which is somewhere between five and twenty minutes for each speaker. When all have spoken. the President sums up the debate. Then he puts the motion to vote. The majority is the deciding factor. (*b*) *The uses of a debating society*—(*i*) Develops thinking and reasoning faculties, (*ii*) Widens the range of knowledge, (*iii*) Trains the boys as good speakers and legislators, (*iv*) Disciplines the heart and teaches forbearance and self-control. (*c*) *The abuses of a debating society*—(*i*) Produces an unsympathetic and fighting outlooks. (*ii*) Creates ill-feelings at times. (*iii*) Encourages cramming, posing and indulging in satires. (*iv*) Kills cool and prudent thinking.

3. THE END—A school debating society can form a healthy nucleus where future citizens can be taught the great art of oratory. Boys can learn parliamentary manners and social courtesy—which can prove useful to them in their future career. These aims can only be achieved if the society is presided over or guided by a senior member of the staff.

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78. THE STORY OF A DROP OF WATER

1. INTRODUCTION—There are great ups and downs in the life of a drop of water. At one time it is a mere insignificant small wet dot, at another time it is a part of a great cloud or a fast-moving sheet of water.

2. THE BODY—(*a*) Early life—I was born in the great house of a mountain stream. I had many sisters, gay and frolicsome. I differed from them being more thoughtful and prudent, My parents sympathized me when they saw me absorbed in deep thoughts while my sisters danced and played. "Well, there are philosophers in the world below," they used to say, "and our little darling will be one of them." (*b*) Then one day when my sisters came to their bed, they told me they had heard of a very beautiful lake below. They meant a journey next morning. I was tempted to accompany them. We went straight down to the bottom. It was a bitter experience. There were strange fearful creatures that ran towards me and frightened me. (*c*) When I again came upwards I found the folly of our act. We could not return to our home. The sun shone brightly. It pained us. Soon I felt as if I had grown wings. I was slowly lifted into the air. (*d*) As I journeyed to the higher region I could see my parents anxiously searching me. But I could not descend. After some time the night fell, and in a few hours, I was again a drop of water, this time in the shape of dew. (*e*) The next morning I again got a airy body and continued my flight upwards in the region of skies. I saw there were other drops of water. They looked so beautiful in their rainbow raiment. After a time we settled down on specks of dust and assumed a massive steamlike form which the people of the world called "cloud". Soon there was a great wind that drifted us. Then there were thunder and lightning. What a roar ! I found that I was descending down with a great speed. There was nothing in the way to stop the fall. (*f*) The dry earth below absorbed me. I felt going deeper and deeper, when I was suddenly taken up by the capillary of a big tree. He drew me dearly to his heart. He kissed and

fondled me, and took me round his big cells full of strange wonder. But somehow, I did not like this old fool, and at the first opportunity when I found a window opening on me I jumped out. Next day I was again a drop of water, the "dew", with a fresh life awaiting me.

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79. VALUE OF HISTORY

1. INTRODUCTION—Montaigne looked upon the teaching of History as a means of moral training. Stubbs says, "We learn (from History) patience, tolerance, respect for conflicting views, equitable consideration for conscientious opposition. We see how good and evil mingle in the best of men and in the best of causes, we learn to see with patience the men whom we like best often in the wrong, and the repulsive men often in the right."

2. THE BODY—(*a*) The usefulness of history—(*i*) History gives us the knowledge of the world. (*ii*) It develops our imaginative faculty and strengthens and sharpens memory. (*iii*) It improves the power to investigate patiently the truth and thus arrive at a valid, dispassionate conclusion on any problem in question. (*iv*) It promotes a charitable outlook on life. (*v*) It is no less important than fiction in that it introduces us to the world of human nature in all its varied and interesting aspects. (*vi*) Lastly, it develops in us a sense of time. (*b*) The right education in History—The teaching of history is useless if it does not develop in us a curiosity and sympathy towards a herd or mass of people engaged in some noble cause. Reason and common sense, patriotism, love or truth, judgment, all these are the essential benefits of a study in history. History tells us of the march of man through ages.

3. THE END—History gives us the essential features which have guided the destinies of nations. The mistakes of the past generations are made known and we get invaluable lessons to save our generation by avoiding pitfalls.

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80. PEN OR SWORD

1. INTRODUCTION—(*a*) Pen symbolises the teacher, sword stands for the soldier. Both are important for the well-being of a state and no country can forego the one or the other without weakening itself. The soldier defends the country from a foreign invasion in arms while the teacher protects people from aggressive elements of foreign culture. (*b*) The teacher is more important of the two. He moulds the citizens of the state. The child of today is the worthy citizen of tomorrow. The soldier cannot make or mar the society, the teacher can. He sows the seeds that may turn into wild brambles or fruitful trees.

2. THE BODY—(*a*) The usefulness of a teacher—(*i*) The general culture and mental development of the citizens: (*ii*) building of character. It is character itself that gives personality, and hence its importance. (*b*) The usefulness of a solider—(*i*) The defence of the country. (*ii*) Develops self-reliance in the country at the time of peace. (*c*) A comparison between the factors of usefulness of the teacher and the soldier as representing pen and sword will make it clear that the former is more useful than the latter. Pen cuts deeper than the sword, and leaves more permanent impression. (*d*) The art and science of war is deeply affected by the researches carried on by scientists who are no other than teachers. Moreover, great preachers and prophets have always been influencing

the soldier and making him more and more humane in the prosecution of his duty. Mahatma Gandhi, for instance, has put a new ideal of courage and heroism before him. According to him the soldier need not fall back on violence at all. The s a really revolutionary contribution to the world thought. If it is ever accepted and put into practice, it will mean the victory of the teacher (pen) over the soldier (sword).

3. THE END—Military training alone makes a man brute. The education in brute force has to be chastised by lessons in moral and social codes. Hence the importance of a true teacher. In those European countries where pen is dominated by sword, a very irksome situation has been created. A minority of war-mongers has disturbed the peace of a whole peace-loving nation.

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81. PLEASURES OF READING*

1. INTRODUCTION—Pleasures of reading are to be distinguished from other kinds of pleasures. There is a pleasure in a vicious pursuit, there is a pleasure in competition either in school or in the games-field. However, Reading is the most innocent type of pleasure. It is at once pleasure and training.

2. THE BODY—(*a*) Pleasure is not happiness and it may or may not lead to happiness. But there is no falsehood when we say that the pleasure derived from good books is the stepping stone for future happiness. (*b*) Reading brings us before great minds and hearts that lived in all ages. There is a large number of them and we can turn to whosoever we choose for our company. Different books suit different tastes and temperaments. Once the proper choice is made we can

*Also study eassy on Novel-reading.

get as much mental recreation as we like. (*c*) There are very few hobbies that can be enjoyed both in company and solitude. Reading is such a hobby. People gather around the hearth. A man takes a Dickens, a Tosltoy or a Kalidas and reads aloud while others listen. The different scenes and sights from the life around us fill the heart with joy while words pour in soft timber. The reader can as well sit leisurely in an armchair and silently turn over the pages of the master. He will find his friends of solitude in the characters and sweet scenes will raise sweeter memories in him. The reading of light literature, especially novels and short stories is very entertaining in this respect. (*d*) Reading strengthens our moods. In moments of depression and rejection, it soothes and consoles our troubled souls ; while in a happy mood we are made happier. (*e*) Moreover, reading of good books elevates our character. Our sensibilities are touched and refined and our thoughts are purified and ennobled.

3. THE END—Today there is no lack of pleasing literature. There are newspapers, periodicals and journals with their literature of interest and information besides masterpieces of great writers that can be had at any book-stall worth the name. But care should be taken that the selection is really good. If the choice is good and well-directed there is no more pleasurable thing in the world than books.

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82. THE RIGHT USE OF TIME

INTRODUCTION—The factor of time is very important for success in almost every sphere of man's activity. The right use of time turns a man from a pauper to a prince. " The Time flies ". Omar Khayyan was right when he said,

"The bird of Time has but a little way
To fly—and Lo! the Bird is on the wing".

Yet we can stop the flight of time altogether if we only make up our mind.

2. THE BODY—*(a)* Send an arrow from a bow and it will never return. So does time. It is necessary that we make a proper use of time, for time once lost is lost for ever. "Time and tide wait for no man".

(b) The right use of time—*(i)* Regulate your hours of study, amusement and sleep. If we take every work at its appointed hour, we will save much wastage of our energy and much time as well. *(ii)* Avoid unpunctuality—Idleness is to be discouraged as it promotes the habit of putting things off from day to day and fosters the habit of, unpunctuality, *(iii)* Leisure should be well utilised. Frequent holidays are essential to recoup the spirit, but they should not be spent in idle pursuits which neither recreate, nor do any good. *(iv)* Time should be utilised in doing good deeds, in prayer and meditation, in the discharge of duties and other serviceable works like the reading of books, pursuits of hobbies and the development of artistic tastes. *(c)* Advantages of the right use of time—*(i)* Waste of time means waste of life for what is life but "moments". We can shorten the period of our life by idling away the few moments given to us or lengthen it by the right use of them. People complain that 'life is short'. But idlers are most vocal in this complaint. The busy man never complains of the shortage of time. He has much of it for he has every one of his minutes at his disposal. *(ii)* The right use of time makes men great and honourable. Nothing valuable can be achieved through idleness. Regulated hours of work fruitfully engaged bring peace and comfort to the mind.

Mental slothness results from physical idleness and, in time, brings about spiritual degeneration.

3. THE END—In ancient parables time is represented as a winged youth with long forelocks, hence the saying, 'Take time by the forelock'. For success in life it is essential that we harness every moment of our life and let not pass it by. Men who made human history and played with their destiny were not lotus-eaters. They toiled hard and burnt midnight oil while their comrades slept in comfortable chambers.

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83. FAMINES.

1. Failure of crops on account of scarcity of rains or floods is the cause of famines. Man has no power to control these calamities. Besides there are other causes like the ravages of a species of insects called the locust and of the field-mice. Indiscriminate and abundant export of the staple food-stuff may also produce local famines.

2. The horrors of a famine are too great to be described. Thousands of men, women and children die for want of food. Excesses are committed by people during famines and persons have sometimes eaten their own children. Epidemics of cholera, small pox, dysentery and other diseases follow in the wake of a famine.

3. Famines in India are not an uncommon experience. There are many descriptions of famines in our history. The Bengal famine of 1770 carried away almost one-third of the population of Bengal. The Orissa Famine of 1896, the Behar Famine of 1874, the Madras Famine of 1896 and the great famine of 1901 whose rigours were felt throughout India, are some of the famines known to our later history.

4. Many precautions are taken against famines. Famine Relief Funds are added year by year. When the famine breaks out, the Government starts relief works such as the digging of canals, the raising of embankments to provide employment for the people who are starving for a living. Humanitarian organisations throughout the country rescue people from floods, if the famine is caused by this natural calamity, and relieve the distress of the famine-stricken people. Quick means of transport, for instance aeroplanes, greatly facilitate timely help.

5. We should hold all spare corn produced during times of plenty. Lands lying uncultivated should be brought under cultivation and better scientific methods of cultivation introduced. Irrigation work should be carried on extensively so that in case the failure of rain water may be supplied by artificial means.

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84. OUR AGE OF THE MACHINE

1. The present age is the age of machinery. Formerly man used his hand or crude machines. Now with the introduction of steam and electric power, machinery does various kinds of work which used to be done by hand. Better machines means better culture. A historical perspective of the development of simple machines.

2. Machinery has transformed our life in various ways. It has annihilated time and distance :through the introduction of railways, steam-ships, and aeroplanes.

3. It has made things possible which were undreamt of in ancient days. Printing and writing paper—of ancient *Bhojpatra* paper on which Mss. were written.

4. In manufacturing cotton, wool or silk cloth it takes far less time to work by machine than by hand. Cloth is thus very cheap. Production is carried on a gigantic scale.

5. The benefits of the great discoveries of medical science are made available to millions of suffering human beings so cheaply through the aid of machinery.

6. Machines have multiplied and cheapened many kinds of recreations. Radio, television, talking pictures—all of these are the products of machines. The great cultural value of machine in providing for entertainment and educa- of the millions throughout the world and in reducing hours of work and so releasing them for other activities.

7. Ours is the age of the machine (*Kal-yuga*). The romance of machinery pervades our entire life today.

85. STUDENT LIFE

1. Student life is the most precious part of a man's career. An immature and impressionable age—Habits are formed in this stage of one's career—The future of a man depends on whether he has spent usefully or has wasted this part of his life. 'I wasted time, and now doth time waste me.' Shakespeare makes Richard II say.

2. The joys of student life—freedom from worldly cares, a keen zest life—unbounded energy—Pure and fresh for mind—a simple, pleasing and optimistic view of life uncorrupted by age.

3. The troubles of the student life—the rigours of discipline, the tedious lessons—the curtailment of freedom at home and at school—the ghosts of examinations—disappoint-

ment and failures—the revolt of the youth against fetters and authorities.

4. Says Tagore—"The young mind should be saturated with the idea that it has been born in a human world which is in harmony with the world around it. And this is what our regular type of school ignores with an air of superior wisdom, severe and disdainful. It forcibly snatches away children from a world full of the mystery of God's own hand, full of the suggestiveness of personality.

5. Student life has charm as well as sorrows. Pranks, friendships, prizes won, a youthful atmosphere lessens the effects of rigorous discipline and humanise us. A well-spent student life is a precious treasure on which to fall back in sad hours of our manhood.

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86. FORGIVENESS

1. The instinct of revenge is matural to man. 'An eye for an eye, and a tooth for a tooth,' an ancient Maxim. Tribal blood-feuds continuing through generations.

2. Revenge gives a peculiar satisfaction to the injured person. Illustrations from insect and animal life—ants when trampled upon bite hard and the tigress fights with furious rage when her cub is attacked.

3. Revenge is based on "injury for injury' and appeals more to emotion than reason. Man is a rational animal. He has the power to discriminate between right and wrong courses of conduct. He has self-control. He can subordinate his emotions to reason. Hence, for man forgiveness is the noblest revenge.

4. "To err is human, to forgive divine." Errors due to the inherent imperfections and weaknesses of man. So if one errs

and gives offence it does not seem humane or even manly to take revenge to set that error or offence right.

5. Forgiveness blesses both him who gives and him who receives it. Revenge degrades both parties.

6. Forgiveness elevates the character of a man and those around him. There are many instances when forgiveness has brought about a change of heart. The man is ashamed of his misdeed and he starts a new life.

7. Shakespeare speaks of the Power of Mercy through Portia in his famous comedy of the Merchant of Venice Quote.

87. SUPERSTITION

1. Superstition is the baseless fear of some harm befalling one on the sight of ecertain special signs or the belief that good will result when certain sights are seen. Belief in sorcery, in supernatural agencies, in spells and charms.

2. Superstitions, common everywhere—arise from ignorance. The hold of superstitions on the common people—women are extremely superstitious.

3. Some Western superstitions—screeching of an owl at midnight or the chirping of cricket ; the number thirteen is thought to be inauspicious. Horse-shoe hung on the door.

4. Indian superstitions—Sneezing when one is about to go out or begin something, the sight of a washerman. oilman or a barber at such a time. An empty pitcher, jackal or a corpse to the right—all these are regarded as had omens. The sight of a Brahmin, or a cow giving milk to her calf, or a jackal to the left or a full pitcher are all auspicious omens and are supposed to bring success.

5. Superstition has nothing to do with religion. Education and knowledge of things and scientific phenomenon dispel superstitions.

6. Man is by nature a bit supersitious, but we should try to be more rational.

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88. THE RIGHT USE OF WEALTH

1. "Money is like muck, not good except it is spread",

—*Bacon.*

2, The value of economy in the use of money—thrift. Economy for the mere sake of hoarding money is no doubt mean, but economy for the sake of independence is right and manly.

3. Never borrow money. Remember the proverb, 'who goes a-borrowing goes a-sorrowing.'

4. Bishop Wilson says, "Riches in many cases become not only the ease, but the torment of those who possess them." It is only the wise use of money that gives one happiness. A man who is greatly eager to be rich will always be a poor fellow. Quote—

> "For, like an ass whose back with ingots bows,
> Thou bear'st thy heavy riches but a journey,
> And death unloads thee,"

—*Shakespeare.*

5. Avoid avarice. Wealth is a great temptation to avarice. "The poor man," said Seneca, "wanteth many things but the covetous wants all. Oh, that there should be such boundless desire in our little bodies".

6. Wealth is only good as far as it adds to life. If wisely used, gold is a power. Money gives us the means of

acquiring what we wish. It will give you all that is enjoyable—fresh air, a good house, books, music, leisure, sights, friends. It will make you virtuous if you so choose. You can relieve those who are in distress.

7. In the Sermon on the Mount, Christ said, "Lay not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there your heart will be also." In our own country *Patanjali* in his *Yoga Sutras* preaches the ideal of '*Aparigraha.*' Even in our age Mahatama Gandhi has dwelt on the greatness of "non-possession," according to which ideal it is necessary not to keep anything which may not be absolutely necessary for our bodily wants.

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89. THE POWERS OF THE PRESS

1. The press implies the newspapers and other journals which are issued daily, weekly, monthly, quarterly. half-yearly or yearly.

2. The taste for reading newspapers has increased to a great extent during the present century. The number of newspapers has increased tremendously. This has led to an increase in the power of the press.

3. The press moulds the public opinion of a country. Most of the modern states are democracies where public opinion, and pressure counts much. In the face of a hostile public opinion. no government can carry its administration for long. A foreign invasion may be met and successfully turned back, but a hostile public creates such internal troubles within the country that no government can safely ignore it.

4. The opinions of the editors and the journalists who combine to form the policy of a particular newspaper have a great influence on the public. People read newspapers and are guided by them in all matters of importance.

5. In the West the press is highly organised. Every political party has its organ. Various political schools of thought have risen and grown and they try hard to win publicity for them. Liberal, Conservative, Extremist, Labour. Socialist and Communist—almost all the various political groups own newspapers and journals which give expression to the political opinions of each party. They are the only means of communication of ideas through space.

6. The power of the press depends on intelligent public opinion. For this the masses must be literate. If the masses are illiterate the press will have very little power. An educated and critical public will control the press and through it wield considerable tnfluence in the affairs of the state.

7. The power of the press may be well-used or misused. This will depend on the quality and integrity of the public of which it is the spokesman. With quicker means of communication, press has developed an international importance in creating and pressing world opinion on a question of importance to many nations. The press would soon prove the most formidable force in world politics.

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90. ON WASTING TIME

1. "Dost thou love life ?". says Franklin, "then do not squander time; for that is the stuff life is made of".

2. As rational, responsible creatures of God, we have our responsibility towards the general progress of humanity.

We must translate into actions the fruits of our reason and the dictates of our conscience. It would be a folly on our part to waste time and helplessly see the sands of life running out before our appointed task is even half-done.

3. "Art is long and time is fleeting"—our brief span of life—we should work in the living present—"heart within and God overhead."

4. Lying idle is the worst way of wasting time. But there are men who waste time while they are very active. A man who is idle is wasting his time. Action directed to no end or an evil end is waste of time. But busy life leading to no end is far better than simply idle life. "It is far better," says Ruskin, "to spend four thousand pounds in making a good gun, and then blow it to pieces, than to pass life in idleness."

5. Waste of time rusts the body and the mind without use. It means the predominance of ignorance, of carelessness and of mental weakness.

6. All periods of time are precious but the period of youth is the most precious of all. It is this period when we can learn so many things and our faculties begin to discover ourselves. Precious hours of childhood and youth, if properly used, yield us great advantages in the future.

7. Idleness is the rust of mind. Idle mind is Satan's workshop. Like flowing water that remains clear, our mind must stream out in one action or another in order to avoid deterioration and decay. The idle mind will prey upon itself and raise into life ghosts of useless and even harmful dreams. In a mind wed to inaction evil ideas begin to take root, and grow greater in number and strength with the course of time.

8. "Work is the best form of recreation", "Slow and steady wins the race".

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91. ADVETRISEMENT

1. Advertisement comes from the Latin 'advertere' meaning notice. Through advertisement we bring something to the public notice.

2. Advertisement is an art. It requires skill, tact, directness, subtlety and brevity. The object of advertisement is to praise one's goods and impress their superiority over others. This object can be realised in as many ways as can succeed in attracting public notice. Newspapers, magazines, signboards, posters, films, loudspeakers, and aeroplanes are some of many channels of advertisements open to us these days.

3. The three essentials of an advertisement are immediateness of appeal, novelty of approach, and force and directness.

4. Advertisement makes the thing known and so helps the seller in finding a customer and getting the thing disposed of. The wider the circle in which advertisement is made, the easier and quicker the sale and the greater the profits. It also helps the consumer to find out the best and cheapest goods.

5. At present the art of advertisement is more or less the art of lying successfully. People are cheated by attractive advertisement of worthless goods and articles. Posters and signboards, especially of bad sort, disfigure the walls of our cities.

6. Advertisement through the use of words is probably the most popular and has developed into a very difficult art.

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92. COURAGE

1. Courage is that quality of body, mind or soul which defies oppositions, either from without or within.

2. Courage may be physical, intellectual or moral. The soldier has the courage born of physical strength. Intellectual courage is the courage of conviction—the quality of having independent thoughts and ideas and expressing them without fear of insult, disgrace or displeasure. This is higher than mere physical courage. But the highest is moral courage. This comes from the deepest source of one's personality. The strength to resist temptations and to lead a life of virtue or faith, to die for a cause one deems to be just, to do one's duty against heavy odds—all such tasks demand much more than mere physical or intellectual strength.

3. Fear of death—the greatest of fear to man. Of this Shakespeare says:

> Cowards die many times before their deaths ;
> The valiant never taste of death but once,
> Of all the wonders that I yet have heard,
> It seems to me most strange that men should fear,
> Seeing that death, a necessary end.
> Will come when it will come.

But there are other fears too. The fear of adverse public opinion has been very potent in human affairs. The greatest of fear is from one's own baser self which tries to dominate the higher self and bring about its capitulation.

4. Moral courage demands strength of character. "To bear with calm unruffied spirit pain, disappointment, and bereavement, braving the worst, hoping the best, seeing the sun behind the cloud—this is moral courage." It leads to generosity, honesty, determination, patience, will-power and many other virtues. It is consistent with tenderness and humility, while it demands the highert kind of personal sacrifice. Physical courage may not be so essential in our every-day affair, but the highest heroism—the heroism of every day—much needed in our daily life of social give and take requires strength of character of a very high order. In fact, it is the highest means of the development of character.

5. The immortal and the weaker side of us—evil passions, anger, avarice, pride, cruelty, selfishness—is at constant war with the nobler elements of our higher nature. The foes within us are more dangerous than those outside us and we have to use the last resources of our spirit to check them from gaining an upper hand.

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93. THE FUTURE OF THE TALKIES

1. Talkies have added much to the enjoyment of the people. There are many indigenous companies producing them.

2. Most of our talkies are based on ancient Indian legend and history. The average Indian has greater attraction for religious topics and hence a good number of the films shown in our Cinema halls are based on religious themes.

3. Too much emphasis on religious and mythical element of Hindu culture may harm the country. Sheer exploitation of the ignorance and superstitions of the masses

may l ad to their degeneration. Some companies are imitating Western companies in producing obscene themes on the screen. They do not appeal to the higher instincts of man. Others are there which aim at cheap sentimentality and romance devoid of any reality. Such films lull the mind and produce what is known as film-intoxication.

4. The present life in India with its complexes and struggles provides valuable themes for filming. The future of the talkies will depend on the unfolding of Indian social and political life.

5. As it is, talkies today give entertainment to a few middle class people. That entertainment is devoid of any instruction. In near future, talkies will provide education for the masses. In Western countries there is a great specialisation and every company has its own subjects and audience. Pictures are produced to give education and enlightenment to the backward classes of the community. There are children's and boys' pictures. There are educational pictures from which school boys derive much benefit. It is to be hoped that in our country, too, such specialisation will take place and save much wasting of money and energy through duplication.

6. The Indian actors and actresses of tomorrow will have to intepret the soul of India. Hence it is that they should try to be original while keeping with Indian traditions and genius. Mere imitation of the West in modes of acting and interpreting life would do great harm to our country.

94. POVERTY

1. Want of means sufficient for procuring the bare necessaries of life—this is what is meant by poverty.

2. The causes of poverty—idleness, extravagance and misfortune. But the greatest reason why some people live hand to mouth while others swell in plenty is no other than bad distribution of national wealth. There was always a class of people who dragged on a miserable existence, but in our time due to the capitalistic exploitation the number of those belonging to this class has hundredfold increased.

3. "Poverty is a bliss." People of old did not understand the inter-relation of society, state and individuals. They thought that poverty was god-sent and their belief in re-birth made them think it to be of their own making. A poor man must have sown wild oats in some previous birth, the fruit of which he is reaping in this present existence. They consoled themselves with the idea that poverty led to many virtues which were denied to the rich. The prophets and seers appraised poverty and even preached it as their social ideal. They hailed renunciation of earthly comforts, even the bare necessaries, as a great achievement. Better study of social relationships has shown where they erred.

4. Poverty stimulates energy and rouses a strong mind into action. It teaches one self-reliance and manliness.

5. Gray has rightly said in his famous poem, *The Elegy*, "Chill penury froze the genial current of the soul." Poverty breeds inferiority complex, sense of subordination and loss of self-respect. It throws him on the mercy and charity of others. Poor people are victims of all kinds of temptations. They turn to dishonest means in utter despair. Poverty drags its victim to the deep mires of immorality where his soul is left to rot.

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95. THE PURDAH SYSTEM

1. Purdah system which keeps the womenfolk away from the public eye is peculiarly oriental. Western women are free to appear in public whenever they choose. Even in Eastern countries like Burma, Siam, China and Japan there is no such system. Men and women live under free skies and enjoy equal freedom in all their social obligations. The system is, perhaps, of Mohammedan origin. The Prophet must have seen the wisdom of an ever multiplying progeny in order to produce numbers enough to fight the infidels when he gave his sanction to this system while at the same time giving the greatest freedom and inheritance-rights to women. In India, it was introduced during the Mohammedan rule, particularly among people who came into contact with the rulers in the ordinary course of their occupations.

2. The system prevented free mixing of men and women, and so saved many complexities creeping into the social system. The woman had only one sphere for her activity—the home. This made her faithful wife and ideal mother and contributed much to domestic happiness. Like the caste system it aimed at a division of labour and saved that competition which is proving a nuisance in the West where men are continually being thrown out of employment.

3. The system has done much harm to the general progress of the country. It has encouraged illiteracy and ignorance by keeping our future mothers ignorant of the three R's. Our women are the most conservative elemnets of their society and it is through them that superstitions and traditions live. Moreover, the purdah system has lately outlived its use. There is more corruption in purdah than out of it. A

lady in purdah is rather too conscious of her sex and a man who dotes upon her would take her as a prize. One half of our population has almost no voice in any affair, national or social.

4. The purdah system is fast disappearing and the day is not far off when our women will march shoulder to shoulder with men in all walks of life.

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96. UNTOUCHABILITY

1. Corruption has crept into the system of castes which once formed the pillar of Hinduism, but we have not to blame the religion itself for the curse of untouchability. Swami Vivekanand rightly says "No religion preaches the dignity of humanity in such lofty strains as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault but it is the Pharisies and the Sadducees."

2. The origin of untouchability in India can be traced to the days when fair-skinned Aryans conquered the dark races of this land and tried to preserve uncontaminated their racial purity and civilisation. They regarded the vanquished non-Aryans as untouchables and inferiors, the "*Shudras.*" Later on, when birth-hierarchy* became the basis of a society divided into castes, the Shudras declined in their lowliness and were further debased.

3. Though the Hindu law-givers maintained the debased status of Shudras, seers, prophets and great reformers echoed the essential truth that all men are equal. Lord Krishna in his Gita says, "O Parth, He who comes to me in his

*A gradation based on the status of the family in which one is born.

meekness, be he a son of a Vaishya or be he a Shudra, verily I do say, he would ascend to my Abode." Buddha proclaimed a classless society. Many of his pupils came from the lower caste.

4. In the middle ages, untouchability became a very prominent feature of Hinduism. Puritanic revival as a result of the contact of Hinduism with Islam, strengthened the ties and promoted rigours of castes. The saints, however, tried to bridge the great gulf between the high-born and the low-born. Kabir and Nanak are the pioneers in this field. The ancient ties were too strong for them and though these medieval saints succeeded in bringing about a religious and spiritual consciousness in untouchables, they failed to wipe the evil from the face of the country.

5. In our days, Mahatma Gandhi tried hard to redeem the society of the curse of untouchability. In 1932, he announced that he would devote his remaining life solely to the cause of *Harijans*, the untouchables. The Harijan movement is an All-India movement today. The Mahatma has laid the foundation of the *Harijan Seva Sangh*, an institution to reform the social and individual life of the untouchables and thus bring them nearer to *Savarna* (the "high caste"). In 1934 Gandhiji himself made an All-India tour to make a first-hand study of the conditions of untouchables ; and initiate a mass campaign against the ancient social evil. He and his devoted followers have met with considerable success and the work is still going on with great vigour.

97. "TELL ME NOT IN MOURNFUL NUMBERS LIFE IS BUT AN EMPTY DREAM."

—*Longfellow*

1. Death is the greatest calamity of our life. People who are not great thinkers consider the grave to be the culmination of all our efforts. They develop a very pessimistic outlook. The world appears to them to be nothing more than an idle dream. Mortality hangs heavily on their shoulders and makes them sorrowing, miserable creatures.

2. "Dust thou art, to dust returnest," this is what Bible says. The scriptures and the saints preach of humility because they know how vainglorious a man can be. But such simple sayings as above are taken by fatalists and read in other context.

3. Life is not an empty dream. In fact, it is a stern reality. Unless we take life as such, we are no better than weeping philosophers. People who meet life half-heartedly, thinking it no better than an idle dream of an hour and full of miseries and sufferings, fail to achieve anything substantial. When they fail, the emptiness of life returns to them with redoubled force, and many of them succumb to the terrible strokes of reality. In their case they themselves are to blame.

4. Life seems to be perishable when we think of a particular individual or some individuals. But if we just think of humanity as a whole, we will be assured that life marches from victory to victory, and from darkness to light. A man may die but he leaves his 'projected self in his progeny and in the ideas and institutions that take their birth from him. The stream of life flows on through ages with ever-increasing

width and vigour. If we limit our outlook to our own narrow self, we turn pessimist because we see everything going to decay and dust; if we widen our perspective and think in terms of institutions and idealogies ; we turn optimist because there is nothing which dies before it has given all its strength to the stream that knows no death.

5. We are bound up with this world of ours with earthly ties which we cannot shatter. If we try to escape from life, we simply cannot. Where is, then, the wisdom of trying an escape? We should face life squarely with energy and activity, resolution and hope.

98. SOCIALISM

1. "Socialism," says Wendham Albury, "comes from the Latin root 'socious' meaning comrade or assistant". The word indicates a brotherhood wherein all would be taken as equals. In terms of state administration it means that every measure should be taken for the benefit of the people.

2. Today socialism is used as an antithesis of capitalism. Capitalism is our present system of social organisation in which the society is split into two broad classes, the one possessing the means of production, called the capitalist class, and the other class consisting of persons who do not possess any means of production except labour power. This latter is called the proletarian class. The former class exploits the latter for its benefit. While capitalists swell in money, the labour class works on starvation-wages.

3. Socialism as a moral principle has been long recognised. Every preacher and philosopher since Aristotle said that the rich should take mercy upon the poor. The

institution of charity so much praised in Christianity grew out of this concept.

4. In its present form socialism was born through the institutions of Owen and Fourier. Louis Blank and Lassalle helped in the growth of socialism. But the system was first scientifically and historically exposed by Karl Marx. With statistics and data before him, he showed the history of the world was nothing more than the story of class struggles. He formulated that wages were the return of the labour of the employee and as such they should pay adequately for the labour done.

99. UNEMPLOYMENT : CAUSES AND CURE

1. The general deflection in the World-Economics after the Great War was at the root of the present state of unemployment. Several nations which had formerly depended on particular industralised countries set up their own factories at home and imposed high tariffs on foreign trade, thus throwing millions of men out of employment. The rise of nationalism in Asiatic countries has been responsible for unemployment in the West. Besides, in countries such as America large-scale business, and extreme mechanical efficiency has minimised labour. People are afraid of spending after frequent falls in the currencies and hence the circulation of money is stopped. All these have caused unemployment.

2. In India the problem is different. Here we are faced with a new type of unemployment—" Educated unemployment." Our schools and universities turn out clerks in such vast numbers that no state can employ all of them. The great industrial and agricultural resources of our country are not yet tapped.

3. Emphasis should be laid on vocational training. Cultural education when carried to such exclusiveness as in our country produces philosophers and pseudo-intellectuals who do no manual work and drain other sources of income of the state. Attempt should be made to industrialise the country. We cannot turn back the hands of Time's clock, Cottage industries cannot go very far in giving us a solution to the curse of unemployment.

4. The problem of Indian unemployment is closely connected with the problem of unemployment in other quarters of the world. The world cannot get rid of this evil unless concerted action is taken by all the nations of the globe. Re-distribution of money and state control of all producing industries is essential. Tariff truces and trade-agreements shou bet made d beween different countries and production should be specialised and limited in such quantity as can be easily consumed,

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Exercises

I. Descriptive Essays

Write Essays on—

Coffee

The Plantain Tree.

Ric .

The Elephant.

Indian Wild Life.

Our Crops.

Animal Life under Water.

Steam Engine.

Telegraph.

Janam Ashtmi.
New Year's Day.
Id.
A Volcanic Eruption.
Seasons in India.
The Cyclone.
A Hindu Temple.
The *Imam Barah* of Lucknow.
A School Holiday on a Rainy Day.
My Best Friend.
A Mango-Show.
A Railway Station.

2. *Narrative Essays.*

Write Essays on—

Mahatma Gandhi.
Sarojini Naidu.
Dr. Sir Mohammad Iqbal.
An Indian Heroine.
Prem Chand.
The Story of an old coat.
Autobiography of an umbrella.
The Story of Mahabharat.
A house on fire.
The Bihar Earthquake.
The book you like best.
A popular character.
Your School Days.

3. *Reflective Essays.*

Write Essays on—

Courage,

Idleness and its evils.
Kindness to Animals.
Cleanliness.
Patriotism.
Good Society.
Self-reliance.
The right use of money.
The charms of country life.
Holidays and how to spend them.
Blessings of Peace.
The conquest of Nature.
Amusements.
Choice of Books.
Obedience to Parents.
Punctuality.

EXTEMPORE ESSAY WRITING

1. Extempore essay-writing has many characteristics of extempore speech-making. Like the latter, it is a very difficult art and requires ample practice and training. People fear both of these because they have either lack of ideas or lack of any arrangement in their order of presentation. The time factor, too, is very important. There is almost no outline to be made and no time to think out a plan in advance and elaborate it as one goes on with it.

2. The subject for extempore essay writing is always such as is within your actual experience or as has clear-cut points and divisions like uses and abuses that you have to develop. Facts you know. Nothing is required beyond mere

recollection and arrangement. For the first class of subjects suppose your subject is "My Holidays." How are you to begin ?

Cast your mind back on your holiday—only one holiday that you have lately enjoyed will do—and make notes of all that you have experienced. The subject is descriptive in spirit and you should have your matter visible to your mind's eye. Go carefully over your material and select the best and most interesting items. These should be subdivided under heads such as (*a*) scenery, (*b*) hotel incidents : (*i*) amusing, (*ii*) interesting, (*c*) social aspect and so on. Write freely and easily without any affectation or attempt at a style. If you have the gift of narration never fail to narrate a story on the subject of your essay.

However, if your subject is reflective, the thing would be difficult for you. You would much rather talk about facts than ideas. It is with regard to ideas that people fear. Begin by a process of analysis. Group certain ideas on one side and other ideas on the next. See that you maintain an organisation of ideas and "hit the target" as you proceed to develop each group. Reason out the conclusion you draw in the end. The reasons are to be given in logical order.

3. In an extempore essay, three elements are essential,

(*a*) The clarity and orderliness of the thought or facts.

(*b*) The form and style of the language, and

(*c*) The play of your personality on the subject, I mean, the personal element interwoven with pure description or reflection.

4. There are two more factors of importance in such essays :

(*a*) Speed, and (*b*) Emphasis.

The question of speed is one of great importance. If you write slowly, you will think slowly. Once you have entered into preliminaries of your essay, you must begin writing it, adding ideas and facts in the process of writing rather think everything at first and then write it down. But never be hasty. Write at a moderate speed. It pays every time. Proper emphasis is required when you head towards the end of your essay and reach a conclusion. Emphasis in writing is like light and shade in painting and it takes long before you arrive at it.

POINTS FOR EXTEMPORE ESSAYS

1. TOWN LIFE *versus* COUNTRY LIFE

1. Preference for one of the two is a question of personal taste. Both kinds of life are conditioned by the habits and circumstances of individual men.

2. About Town Life

Advantages

(*a*) Easy to acquire knowledge about many things—libraries, factories, workshops, museums, exhibitions.

(*b*) Intelligence develops much more easily.

A man's wits are quickly sharpened by constant contact with men of different characters and callings and by observations of gifts and scenes of various hues and textures.

Disadvantages

(*a*) In industrial town smoke and dirt make town life very unhealthy.

(*b*) Dangers arising from many vicious temptations.

(*c*) Extreme hurry of the people as if the whole life is set to a mechanic regularity and speed. This leads to mental and spiritual exhaustion resulting in nervous breakdown.

(*c*) Entertainments—cinema, theatre, races and games.

(*d*) Educational advantages.

(*d*) Severe competitions. Struggle for life very hard for most of the people depend either on service or on some kind of industry in both of which there are hundreds of experts and novices.

(*e*) People lead unnatural and abnormal life. They want to drive away their feelings of monotony and exhaustion by alcoholic drinks, which make them morally weak.

3. About Country Life.

Advantages

(*a*) Life in harmony with Nature and soul. The ancient proverb, 'God made the country and man made the town' brings out the chief difference. The scenery in the country is arranged by the Hand of Nature, whereas in town everything is ordered by the hand of man.

(*b*) Fresh air and wholesome food.

(*c*) Repose of mind and safety.

Disadvantages

(*a*) Narrow undeveloped mind. Village folks are so simple and ignorant that they are easily cheated out by swindlers. Superstitious and very orthodox.

(*b*) Prejudiced people.

4. Two different types of characters. Strictly conservative habits and the long absence of facilities for travelling and other causes have produced a gulf between the city and village people. The city folks as a class are clever, intelligent

and active village ; people are as a rule simple, thick-witted and idle.

5. Need that the gulf be bridged. To-day villages stand for their exploitation by the towns. Attempts should be made to decentralise industries. Cottage industries should be encouraged.

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2. ADVANTAGES AND DISADVANTAGES OF LIVING IN A HOSTEL

1. With the opening of the centres of modern education in colleges and universities, there has risen a necessity of providing food and shelter to the students who come from distant places. So every school or college in India has an institution known as "hostel" attached to it. However, as in ether countries, it is not an integral part of the school or college here but only an adjunct or appendage. People live under the same roof, but make their own arrangements about meals.

2. Advantages of the residential system—
   (*a*) Stimulus of intellectual companionship.
   (*b*) Aloofness from the cares and worries of home.
   (*c*) Growth of a corporate life.

3. Disadvantages of the residential system—
   (*a*) Too much social company ; danger from evil example ; sociality at the expense of study.
   (*b*) Wants of home comforts and much soothing influence of the love and constant company of the members of the family.
   (*c*) No affectionate nursing in times of illness. No amount of friendly service can equal the tender

care of a mother or a sister which one enjoys at home.

(*d*) Growth of the spirit of independence mostly on wrong lines. The restraint of home-life are grudged by a hosteller when he is at his home. The spirit of independence should mean 'self-reliance' but in our case it is an impertinent revolt against the spirit of respectful, unquestioning submission to domestic authority.

4. There is no system which is wholly perfect. The hostel-system can be immensely beneficial if food arrangements are taken over by the authorities and living is brought to the normal level of our homes.

3. IDLENESS IS BLESSING OR A CURSE

1. Idleness implies disinclination to work as well as the state of not being at work. The first is deep-rooted in the nature of the man who is idle and is bad while the other is just a form of relaxation from duty which the mind sometimes needs and may be permissible with limitations.

2. Evils of idleness—

(*a*) Idleness signifying lack of activity is detrimental to the general capability of the person who is idle. Virtue, happiness and success come only to industrious persons.

(*b*) An idle mind is the devil's work-shop. Evil ideas grow as quickly as mushrooms in the rains when a man has to leave his mind out of employment.

(c) Industrious, though less intellectual and certainly inferior, competitors outdistance even a genius who has left his metal to rust.

(d) Happiness comes with regular work for it is then that we are free from unusual excitement and troublesome anxiety.

(e) An idle man either makes too much fuss over himself or lives the life of a recluse.

(f) Idleness means waste of time in useless or harmful things.

3. Blessings of idleness—

(a) The idleness that comes as relaxation and works as psychological mood for the recreation of the spirit is not only a commendable thing, but, in fact, a blessing.

(b) Time spent on the observation of natural scenes and sights brings us nearer to the spirit of the universe. Great works of art and science were contemplated by active minds when they turned idle and caught the sweet whispers of Nature in their souls.

(c) Games, sports and gossip re-build our physical or intellectual life and give proper tone to our activities.

(d) The greatest tragedy of our modern life is the "hurry" of our every-day life. Never was time moving so fast. Trains motors, aeroplanes carry us at an enormous speed, and shatter our nerves by their high speed. Everywhere we have tremendous rush which keeps our physical

powers, mind and spirit all alike in a very high state of tension. In such circumstances idleness is the greatest balm to the humanity suffering from time-complex.

4. Idleness, if it is not meart for recreation, should be discouraged. But it should also be remembered that "all work and no play makes Jack a dull boy."

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4. ARE WE HAPPIER THAN OUR FOREFATHERS?

1. Happiness is not so much a condition of material prosperity as a state of mind in which an individual or a nation finds himself or herself. Science has added much to our material prosperity but we are still doubtful if it has made us happier. This is because happiness is a quality more of spirit than of body.

2. The fabulous peace and prosperity of our forefathers depended on their sense of security and isolation. They lived in their narrow countries with practically no intercourse with the outside world and as means of communication were not so developed, their ignorance of the world at large brought them bliss, if we can call it as such.

3. Now barriers are broken and we stand united. Our happiness depends on how much other people in other parts of the world are sharing it with us.

4. The advance of science and the promotion of industries have lessened human labour. The annihilation of distance by means of railways, telegraphs and steam-ships, the cheap manufacture of cloth, the destruction of superstitions and bad traditions due to a better understanding of the forces

of nature and the spirit of religion—all these have added much to our happiness.

5. But scientific inventions have not been unmixed blessings. We have, today, improved means of warfare on land, sea or air. New unsurmountable factors have risen and they are heading the humanity towards destruction. Many problems, such as of armament and disarmament have sprung out of the manifold achievements of science. Experience tells us that modern civilisation based on science in spite of its apparent benefits has done more harm than good.

THE

Art and Practice of Letter-Writing

1. Letter writing is an art that has to be learnt, cultivated and perfected with some care and diligence as painting or music. Moreover, it is an art in a double sense. It is a fine art as well as a useful art. There are artistic letters, light letters or personal letters which aim at giving out the personality of the writer to the addressee. Great poets and masters of prose were themselves great letter-writers. Their letters are invariably a treat for they express themselves in a way at once simple and natural to them.

2. Cowper paid a compliment to his cousin when he wrote, "When I read your letters, I hear you talk." This is the best compliment that can be paid to a letter-writer. Letter-writing and conversation have many points common to them. A good letter has the style of ordinary informal talk. Your letter must never smack of insincerity. It should carry with it the facial expressions and gestures that are natural to you in your talks. Ease and naturalness are the two most important qualities of a letter. Clearness, the third important quality, comes of them.

3. The style of letter-writing differs in the East and the West. The style of the East is more formal. The Eastern mode of salutation, with its elaborate forms of what is called *alqab* and *adab* in Persian and Urdu and *prashasti* and *swasti* in Sanskrit and Hindi, is characteristically different from the simple, natural way of commencing and closing a letter adopted by people of the West. Oriental types of letters are stiff and formal. The language is ornate and stilted. Metaphors, similies and other figures of speech abound in the body

of the letter. Traditional forms of beginning and closing a letter must be followed. Every letter, for example, must begin with the statement that the writer is quite well, and this must immediately be followed by a pious wish for the health of the person written to. It is for these reasons that when a Eastern student of English writes a letter in English, he cannot make a clear and unequivocal break from the traditions of the language he speaks as his mother-tongue, and his letters are full of insincere and meaningless salutations and formalities. All such incongruities should be avoided wh en letters are written in English. Clearness, simplicity and directness must be with diligence cultivated.

4. Good models help a great deal in the study and development of the art of letter-writing. There have been some famous letter-writers. Cowper was one. Another was Horace Walpole. Their natural simplicity of style is admirable. They should serve as models to you.

5 Letters may be divided according to the matter they carry and the effects they want to produce. We may roughly divide letters into four classes :—

(1) Private letters, personal letters or social letters and notes.

(2) Business letters.

(3) Official letters.

and (4) Public letters.

(1) PRIVATE LETTERS

1. Private letters may also be called personal letters or social letters. They are personal letters because in no other form of letters the personal element has such a predominance. Emotions form an essential part of such letters. And they are social letters as they foster intimate relationship between

members of the society. No consideration in the form of money or profit comes to the writer except that which can be got through love and sympathy, at least not any is expected. Private letters are very important for they analyse the inner working of the writer's mind for us. Since they express feelings rather than thoughts it is all the more essential that they be easy and natural in their style.

2. There are six points of form which must be attended to in private letters :—

(1) Heading.

(2) Name and address of the person addressed. These are only given in letters of a semi-personal character. In letters written to friends, the name and address may be given at the end of the letter in the lefthand corner of the sheet. However, in personal letters, especially those written to near relations, these must be omitted.

(3) Salutation and subscription.

(4) The communication, consisting of the introductory paragraph, the body of the letter and the closing paragraph.

(5) The signature.

(6) The superscription or the address on the envelope.

Heading.—Heading consists of *(a)* the writer's address and *(b)* the date.

Full address of the writer should be written at the right hand side of the top of the page, bringing each line a little farther to the right than the previous one. The date should be placed immediately under the address. It should be either as December 12, 1939 or as 21st January, 1939 while such contractions as 12-8-40 or 21-8-40 should be avoided.

Salutation and subscription.—These depend upon the elation existing between the writer of the letter and the person to whom the letter is written.

Below are given the forms of salutation and subscription for private letters:—

Relation	Salutation	Subscription
1. To elder relatives	My dear (give relation here as father, aunt or cousin)	Your affectionately or yours very affectionately or your most affectionate (give relation here as son, nephew or brother.)
2. To younger relatives	My dear (give name here as Prem, Sita or Husain)	Yours affectionately
3. To friends and equals	Dear, My dear (give name atter this)	Yours most (or very) sincerely
4. To acquaintances which have not ripen ed into friendship	Dear Mr (or Miss) (give name after this)	Yours sincerely or very truly
5. To strangers or persons only slightly known	Sir or Dear Sir	Yours truly or very truly
6. To teachers, professors or headmasters	Sir	Your most obedient pupil, yours obediently, yours sincerely or yours very sincerely.

The communication—The most important part of the communication is the body of the letter. This contains the theme of the letter. The principles that guide good writing apply to this part of the letter as well and they should be strictly adhered to by the student.

The signature—Below the letter should come the signature which is preceded by one of the forms of subscriptions given in the tables. In personal letters you may write your nick-name or your name in the form it is taken by the person whom you write. But in writing letters to strangers you must write your full name and address very clearly.

The Superscription—The best way to write the superscription is as follows :—

R. G. Gokhle, Esq.,
15, Thornhill Road,
Allahabad.

3. *General hints for writing Private letters : Style*

(*i*) Your letter should be simple, natural and unaffected in style and language and at the same time, it should reveal the personality of the writer.

(*ii*) There should be no attempt at fine writing. Avoid the use of similies and metaphors or flowery English.

(*iii*) Bring your letter near to a friendly talk or a reserved conversation as it occasions. All formalities that do not arise direct from the relationship in which you stand to the addressee should be diligently avoided.

(*iv*) While you make your letter as delightful as a heart-to-heart talk you should not be too colloquial or use conversational methods to such an extent that they bore the reader or make your writing no better than affected mannerism.

(*v*) Your ideas should be given clearly and neatly. Have them analysed and arranged in your mind before you sit writing your letter. If you cannot do so without pen and paper, it is not an unwise plan to set down the main

points which you wish touch upon and elaborate them into sentences and paragraphs. *Your letters should be duly paragraphed. Some people do not divide their letters into paragraphs. This is highly objectionable.* Paragraphing puts your ideas under distinct groups and thus corelates and clarifies them.

1. A letter to younger brother on the usefulness of reading biographies of great men.

7, Daraganj, Prayag,
July 17, 1939.

Dear Suresh,

A week ago I sent you a parcel of books. They were meant to be my birth-day presents for you. You will see that I had selected biographies of very illustrious men for the occasion and I will tell you why I did so.

You are a young boy just completing ten small years of your life. Yours is a character in the making. Wordsworth has said, "Child is the father of the man". Yes, he is. Who knows what Time would make of you? You may turn as illustrious a man as any of those whose lives I placed before you. So I thought that this was the time when you should have books which help in building your character while giving you useful information and healthy recreation.

Do you remember those famous lines of Longfellow?—

> Lives of great men all remind us,
> We can make our life sublim,
> And, departing, leave behind us,
> Foot-prints on the sands of time.

You used to read them in your text. Repeat them and you will guess why I chose those books for you.

When you go through the books you will see that our country has never lacked in great figures. India owes much to great men of the past. Buddha has given to the world the noblest conception of Ahimsa and one of its great religions. Hinduism owes much to Sankaracharya and Ramanuja of the middle ages of our history and to the work of Raja Ram Mohan Roy in modern times.

There are some biographies of Indian kings and emperors. Chandragupta was our first great emperor, who began the splendid line of the Gupta Kings. Harsha was the least blaze of glory before the sun finally set on the Golden Age of Indian History. You will find a book on the great Mogul emperor, Akbar, who ruled so strongly and well and fulfilled his dream of a United India. In the same book you will find interwoven the story of Rana Pratap Singh who fought the Mogul forces so gallantly and fiercely until he drew his last breath. You will read of the last of the glittering pageant, Ranjit Singh of Punjab, who, while he lived, saved himself and the Sikhs from the fateful clutches of the British forces.

Such were some of the great figures of the past. Time has proved them and has shown their worth. When we come to the great men of today we find the same boldness of character and the same unshaken belief and striving for their cause. Their methods have changed, but there is the same old spirit prompting them into action. They are men who sacrificed great careers and comforts for their conviction and, but for whom, India today would have been much poorer. You will read of Mahatma Gandhi and Pandit Jawaharlal Nehru, charming personalities and men of powerful intellect. You will know how they suffered and what great sacrifices

they made before they came to be loved, adored and deified by the millions of India.

You are in the process of making. I would like to see that the lives of these great men of our country become mighty influences in moulding your inner and outer life. You must feel from the innermost of your heart that it is those who toil and perspire who reach at the top of the ladder. Others stop at the first ring. Perseverance and industry are the two great factors which make one great. They should be your motto. Great men have known the greatest struggles against their physical disabilities and outer circumstances as well as much inner conflicts against their own baser self. But they always remembered the fine line of the poet, "Say not the struggle naught availeth." They worked undaunted against heavy odds.

I have written a long letter. because I want to emphasise my point. Convey my best compliments to our parents.

Yours affectionately,
Satish

2. *A letter to your mother telling her of your school and hostel activities.*

Ranjit Hostel, Lahore

August 12, 1938.

My dearest Mother,

In my last letter I told you that I would write about my school and hostel activities. There were many new activities in my school which kept me busy, especially those connected with the opening of the new session, and I hope you will excuse me for the delay.

My school opens at ten o'clock in the morning and the classes continue till four in the afternoon. There is an interval of about half an hour after one in the noon. Of course, there is one vacant period for every class and for our class this comes after three in the afternoon. You know how happy I always was with story books, newspapers and magazines. So, as soon as it is three I steal into the Library and devour as many papers and magazines as I can or get books issued for home.

In all there are five periods of fortyfive minutes each which I have to attend. There are five subjects in which a candidate for High School Examination has to appear and one hour's teaching is given to every subject. You may think the long hours at my school as tiring for me, more so as I have a thin body, but, dear Mama, relief comes with every change of subject and I am not a bit tired when I leave the school. The teachers of our school are so fine that they do not bore us with bare, dry facts. Rather they illustrate every point and make their teaching interesting.

Then, after five-thirty, there are games and sports. You know, Mama, how I loved hockey ! When I missed a match, I was unhappy. You always encouraged me to get to my field daily but there were days when a friend called or there was some other disturbance, and I had to absent myself from the field. Life is so regular here. I spend more than two hours in the evening on the play-ground and gymnasium. I assure you I was never so energetic as I am now-a-days. Some two hundred yards from our place we have a very beautiful park and I never lose my morning walks in it. It is so

refreshing to find yourself among opening flowers and dewy gems.

In your last letter, you showed your anxiety about my food. Yes, it was a bit troublesome for the first two or three days. There was no mess running and the nearest hotel was a mile off from our hostel. But it was all right after a week. There is no trouble now. Our mess is running smoothly, and we get practically everything that we want in our rooms.

Hostel activities have not yet begun but I know from my teachers and old students that they are many and varied. For example, our hostel competes for various shields and enters into many elocutionary contests. Races are held every year and our hostel takes a very prominent part in them as well as in many sports. The show-room of the hostel is decorated with stars, cups, medals, shields and other prizes which the members of our hostel won in preceding years. The Lala Lajpat Rai Shield for the best speaker in Hindi has been coming to us for the last three years, and this is not a unique thing in the history of the hostel. As soon as hostel activities begin I would be taking part in some of them. With your blessings, Mama, I would be able to do well in at least some of them.

With this letter I enclose some photographs of this famous city for Jogendra. Give him my love and ask him to write to me. My best regards for Baba.

Your loving son,

Shardul

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3. *A letter to your friend inviting him to spend the ensuing vacation with you. Tell him plans you have for enjoying the vacation.*

Seaside Villa,
Juhi, Bombay.
The 5th of June, 1938

My dear Rakesh,

Your letter tells me that you have recovered from your attack of fever. This is very happy news. You must have over-exerted yourself in your examination-days and Nature has taken her revenge. Well, that is finished. Now you are free for at least two months. Aren't you ?

Now listen. I have come down here—our seaside home—with my mother and younger brothers. It would be a matter of great pleasure to me to have your company here during the summer holidays. Mind, I won't hear any excuses this time. I am confident nothing stands in your way if you only choose to spend your holidays with me.

I believe you have never been to a sea-resort. What a fine place this is ? It is delightfully cool even during Summer. With the sea and the different places of interest in the midst of such interesting company it is virtually a paradise. The scenery of the place is simply marvellous. Sunset and sunrise at sea are two phenomena which even gods would admire. Then there is the sight of the sea under the full moon lustre and, again, the ebb and flow of the tide. I tell you, once you are on the Juhi beach you will be a witness to its irresistible charms.

In anticipation of your visit, I have already chalked out a rough plan how we will bathe and roam or play games. We'll take regular strolls on the sea-beach. The fresh breeze

of the sea is best suited to a convalescent. If we are early enough we can enjoy the delightful views of nature. If your health permits, we will have occasional baths.

The land near about Bombay is very interesting to a visitor. He can take short trips to Bhumeshwar, Konarak and Khandagin. The Elephanta caves and the great ridges and passes through which the traffic can only be continued in one-wheeled electric trams, are so interesting. Bombay harbour itself will take much time. Then there is the Hollywood of India, the Milad. There are tens of Indian film companies and they afford very good study and recreation. Do you know how the films are "shot"? Perhaps you do not. So, if we just go through our planned programme we will be having the best of a vacation. There are many catching items on the programme but I don't wish to destroy the novelty of these by telling you before hand what they really are.

The weather is so pleasant here these days. Fruits are in abundance. You can enjoy as much out-door life as you wish and you are all the more happy for it. So come along. You have not to make much preparation for this visit for I am here with all the comforts that such a big modern city can give. Please write to me that you are coming and the date on which I should expect you so that I can make arrangements to receive you at the station.

With respects to your parents and love to you

I remain,

Yours affectionately

Ranjan

4. A reply to the Above.

16, Gandhi Square,
Nagpur.
June 12, 1938.

My Dear Ranjan,

Thank you for your friendly letter inviting me to spend my ensuing vacations at Juhi. I was so glad to go through it.

Father holds the opinion that it would be much better for me to spend my summer at Pachmarhi. He is afraid that after all Bombay may not suit me. Besides, he has already made his arrangements, taken a Bungalow there and got it furnished. So I am sorry I would be unable to accept your offer just now. How I would have enjoyed my days with you! God willing, I would spend my next vacations with you.

Please give my best compliment to your mother and love to younger brothers. Our new address at Pachmarhi would be 137, Wilson Road.

Hoping you will continue to send your loving letters, I close here for the present.

Your loving friend,
Rakesh

P. S.—Kindly remember me to Yardi if you see him or send him a note to this effect with my Parchmarhi address.

Thanks.

5. *A letter to your cousin telling him about an accident.*

20th January, 1940.
7, Hewett Road,
Lucknow.

Dear Ibrahim,

Your letter of the 8th instant came when I returned from my long tour. You know a travelling agent is no less than a wandering spirit. So you will not take it amiss if my answers are delayed.

Well, you must have read in the Papers of the great Railway disaster that occurred only two days back. How will you feel if I tell you that I myself was one of the many passengers who had boarded the train! yes, I was one of them. Our up-passenger train collided against a shunting engine just after mid-night. The engine of the passenger train and its next three compartments were derailed, turned turtle and smashed to pieces. These compartments belonged to the poor third class passengers. One compartment for the first and the second class passengers was half turned. Two wagons fell into a ditch and were turned head over heels. The remaining compartments and wagons were on the rails, though all of them received a terrific shock and were badly jolted.

Mine was a very fortunate escape. I was travelling in a back compartment and was seated near the door. As the train collided, I heard a heavy shock, then a rumbling noise and the succeeding jerks were so quick that I lost every thought and sat in an unconscious state of mind. When I recovered, I saw that along with many others I was thrown out of the compartment on velvety grass. As I lay on my back for some minutes I heard sobs and moans and people cried for water and help-

There was no movement in the train which stood tilted to its right side. Some of the wagons had their wheels turned towards the sky and the plight of the people who occupied them was indescribable.

Most of the passengers of the first three compartments were killed. There were heavy casualties in the following compartments. Soon after the collision the work of rescue began. The wounded persons were extricated from the debris of the train and promptly sent to different hospitals. O ! What a ghastly sight it was to see corpses piled upon corpses ! So many innocent lives came to an end through no fault of theirs. The compartments were besmeared with blood and smelt of perspiration and hot wounded bodies.

Help from the next station came within an hour and railway employees were rendering unexpected first aid to the wounded. Before it was broad day light, the news of the collision had spread and spectators, scouts, police men and Railway officials poured in and carried the wounded on stretchers.

I hope you will not be frightened with this description of horror. I don't know how but I was left with only a few scratches for which I am not in the least sorry. Nor do I curse Fate that led me into such undescribable experience. We poor creatures of earth can never understand the ways of God. It is such accidents that prepare us fori a thorough heart-search and leave us purer.

Hope this letter will see you hale and hearty. By the way, what about Amina ? Has she joined the college ?

Give my best compliment to elders.

Yours affectionately,

Tajammul

6. *A letter to a school boy in England describing your home and how you spend your time.*

14, Parade,
Cawnpore (India)
5th August, 1939.

My Dear William,

Your letter came to me a bit later than I expected. Probably the clerk at our Pen Friend's Club took his own time.

How glad I was to go through the description of the day to day life of a school boy in England which you narrated for me! Well, it is simply enviable. We in India are not half so merry. The reason is that we are still /a ruled race which cannot afford to be merry or even normal.

You have asked me to tell you something about my home and how I spend my time. I will be only too glad to do so, for it is a pleasure to tell a friend about such happy things as home and home-life.

We are three brothers and two sisters. Of the brothers I am the youngest. One of my elder brothers is a pilot, and the other is completing his last year for the Master of Arts degree from Allahabad University. One of my sisters is married. The other is younger than me. We call her Sheila. She is so intelligent and talkative. You would have liked her if you had been here. She is of the same age as your Dorothy. I showed her the photograph of yourself and Dorothy which you sent to me and she showered me with a volley of questions about you two. Many of them I could not answer. She is so, so full of enthusiasm about your sweet sister.

My father, as I have told you, is a government pensioner. He served the East Indian Railway as the Chief Auditor for

many years. He has been to your beautiful country and when I showed him your letters he told me of his old English friends and the days he spent in London and Devonshire. He had a number of photographs of your country and they tell me how really beautiful is the place you live in. My mother is a simple, old lady who is very loving as indeed all mothers are.

Much of my time is shared between my school and home. Our school hours are unusually longer from 10 o'clock in the morning to 4 o'clock in the afternoon. They are tiresome to us more so because of the great Tropic heat of our country in the summer. I gather from your letters that you are more blessed in this matter.

Returning from my school, I spend about one hour on out-door games. I like to play hockey, and occasionally tennis. My morning is spent in preparing my lessons for my school and reading the many Dailies which my father gets. Sometimes I read Papers to him or approach him with some difficulty of a news-item or a political problem. In my leisure and holidays I turn to my innocent hobby of stamp-collecting. Father also was a stamp-collector in his days and we have thousands to our credit. When I am neither reading nor collecting, I engage in cartoon-sketching. I would be shortly sketching for you when I have my next holiday.

Dear William, will you please let me know on what date your birthday falls ? Mine is on 2nd January. I hope you will be duplicating your next photographs for me.

With best wishes,

Your sincere friend,

Ranjit

7. *To the Head Master of your school asking for a character certificate.*

Allahabad,
July 3rd, 1940.

To the Head Master,
Manmohan High School,
Bijnor.

Sir,

I hasten to convey to you the happy news that I have been able to secure a job for which, as you know, I had been trying for some time past. I would remind you that it was the librarianship at Colonelganj High School here.

I was hard pressed for time when I applied for the vacancy and so I could not approach you for a character certificate. However, my application was entertained without it and the managing board was so good as to agree that I submit it within a fortnight if the choice falls upon me. Now that I have been selected by God's grace the character certificate is urgently required. Will you be so kind as to send me one at your earliest convenience? The certificate must reach me before the 15th instant.

Please make a special mention of my games and extra-curricular activities throughout my school career of which you know so well.

Thanking you for all the benefits that I have received from you and for your fatherly affection.

I beg to remain,
Sir,
Your most obedient pupil,
Ram Kishore Gupta

628, Old Katra,
Allahabad.

(2) BUSINESS LETTERS

1. A business letter may be defined as one which enables its writer to obtain some satisfaction or benefit which should be directly or ultimately monetary. Formerly, business letters were full of conventions and stereotyped phrases collectively known as "Commercial" or "Business English." False compliments and an obsequious style predominated sincerity and directness. But lately there has been a change in the outlook of the business world. There is a growing class of business men who think that their job is nothing less than a form of social service and they have not to go on their knees before every customer. The businessman of our days will not be too polite or too formal. The tone and language of the modern business letter has changed from conventional to non-conventional and from formal to informal.

2. At one time there was too much emphasis on that brand of English which is called "Business" or "Commercial" and the business-man was expected to be bi-lingual in the sense that he used spoken English or literary English in his private life and an entirely different sort for his business correspondence.

Clear, careful and simple everyday English has taken the place of Business English. All forms of jargons are to be avoided because people suspect all such forms of writing of some mischief. Stereotyped phrases should never be used for they have been so often repeated that they seem mechanical and insincere. These, however, are defended by a class on the ground that they can be rapidly learnt and quickly reproduced, thus saving much loss of time. But, on the whole, a straightforward and simple style is now-a-days taken to imply reliability, dignity, and even social standing.

3. But there is no objection to the use of terms like "invoice," "bill of exchange," "money-order" or "discount." Like every specialised branch of human activity Business Correspondence has developed its own terms the use of which is economical and handy.

4. Business correspondence should be polite but politeness should not go too for and savour of humiliation. There should be no attempt at self-praise. If one has to win the customer he has to take him in his confidence which is a slow and sincere process. Plain language and utmost possible brevity would show to the man at the other end that you value his time and attention. Now and then it would be helpful to give a personal touch to a note sent to an old customer or a letter sent as *replica.*

5. For convenience's sake, many business terms have been abbreviated. A student of business correspondence should know their full significance and use them intelligently.

Below are given a number of helpful business abbreviations:—

List of abbrevations used in Business Letters.

@	at
Ad lib	Ad libitum or at pleasure.
A/c	account.
Acc.	according.
Amt.	Amount.
B/L	Bill of Lading
B/E	Bill of Exchange.
C. f. & i	Cost, Freight and Insurance.

Cf.	compare.
C. O. D.	Cash on delivery.
Cr.	Credit, creditor.
C. W. O.	Cash with order.
Cwt	Hundredweight.
Dept. Dpt.	Department.
Dis.	Discount.
Div.	Dividend.
Do.	Ditto (Same).
Dr.	Debtor.
Esq.	Esquire.
G. P. O.	General Post Office.
I/c	In charge.
I. O. U.	I owe you.
In trans.	In transit.
Lb.	Pound.
£—s—d.	Pounds, shillings, pence.
M. O.	Money order.
Mss.	Manuscripts
No.	Number.
o/o	Per-cent.
oz.	Ounce.
P. M. G.	Post Master General.
Per-cent.	By the hundred.
Prox.	Next.
P. T. O.	Please turn over.
Ult.	Ultimo.

6. The following are some of the qualities of a good business letter :—

(1) Clearness. (2) Conciseness. (3) Definiteness. (4) Completeness. (5) Courtesy. (6) Avoidance of colloquialism and slang.

When writing a business letter, they should ever be present in your mind.

7. In business letters the common form of address is *Dear Sir*. When writing to a business firm composed of more than one individual we write either *Dear Sirs or Gentlemen.* Business letters are always concluded in *I am* (*or we are*), *Sir*, (*Dear Sir, Dear Sirs or Madam*) *yours faithfully*, with the signature of the writer coming afterwards.

The particular form of salutation and close depends on the fact whether the relation between the writer and the addressee is formal, less formal or familiar. The chart below would give the exact form :—

Nature of relation	Salutation	Close.
1. Formal ...	Sir or gentlemen, Madam or Mesdames	Your obedient servant or Yours faithfully
2. Less formal ...	Dear Sir, Dear Madam or Dear Sirs	Yours truly
3. Familiar ...	My Dear Sir, My Dear Madam or my Dear Sirs	Yours very truly

8. Business correspondence can be broadly divided into routine correspondence and general correspondence.

Routine correspondence aims at handling some constant recurring situation. So routine letters may well be printed with blanks left to be filled up by pen or type-writer. A few instances of such letters are :—

Compliment slips.—A compliment slip is a routine letter in its most abbreviated form. It is a small chit of paper bearing sender's address and his designation and some words of compliments.

Specimen 1

Indian Press,
Allahabad.
With the Manager's compliments.

Specimen 2

With the compliments of Kitab Mahal,
Allahabad.

Compliment slip is often sent with a catalogue. If the information demanded goes beyond the catalogue, and in many other cases even if it is not so, it is very desirable to write instead a reply with a definite personal touch. One may ask the customer's opinion about some novelty so as to humour and thus win him. A compliment slip would be wrongly used if it supersedes the personal letter unless the sender is exceedingly busy or the sender is an old customer whom small articles are regularly sent. In such cases the presence of a Compliment Slip would indicate that a letter has not been accidentally omitted.

2. *Enquiry forms about goods.*—The list of the goods required as well as their catalogue number, brand and quantity required are filled up by pen or type-writer.

Specimen

Telephone No : 120 Please refer to........

Telegram : "Radio" ....

NIRANKAR SARAN & BROTHERS,

Radio Importers,

Rampur (*State*)

...................................*19*...

To..................

....

Dear Sirs,

Will you please quote your prices, terms and time of delivery for the undermentioned goods, carriage paid to the above address.

1.

2.

3.

4.

5.

6.

Proprietors.

3. Order form of goods.

Specimen

Telephone No :120 Please refer to...........

Telegram : "Radio". ....

NIRANKAR SARAN & BROTHERS,

Radio Importers.

Rampur (*State)*

...............*19*...

Order No.

Please send Advice Note stating our order No. for each consignment of goods and mark outside of each package with order No...........

Important : Goods must be delivered at Rampur Station.

Written confirmation of your acceptance of the terms of this order to follow by return of post.

To

....

Please supply and deliver to[1]...... Carriage[2]......

1.

2. (Goods are to be specified here. Insert numbers in words as well as in figures .)

3.

4.

Note:—Payment to be made through cheque a month after the date of the delivery of the goods.

Proprietors.

1. e.g., the firm. 2 e.g. paid.

4. *Reminder Card.*

If the order is delayed, a reminder post-card, like one printed below, may be sent.

Specimen

From

NIRANKAR SARAN & BROTHERS

Rampur (*State*)

Please refer to..19

Will you kindly let us know by return of post when we may expect the delivery of...............................our Order No.............................of.......................19......

We will much value your prompt attention to our order.

10. *General Business Letters*—**These are typed or hand written. They include personal letters which have a business significance. There are cases which cannot be covered by typed forms. Moreover, in many cases the writer has to show a real concern in the matter and write a personal reply emphasising a point of importance or politely explaining the cause of delay. No exact models can be set for the day-to-day correspondence of the business man but below will be given a number of letters dealing with various situations.**

8. *A letter to a publisher placing with him an order books.*

"Sarswati Bhawan,"
Ghaziabad,
The 27th May, 1940.

To

The Manager,
Kitab Mahal,
63, Zero Road, Allahabad.

Dear Sir,

I would be very thankful if you send me one copy each of the books as per list given below by V. P. P. to the above address and oblige.

Yours faithfully,
Ram Swarup Sharma.

List—

1. Economic Geography by R. N. Dubey ;
2. Elementary Economics by Bhatty and Agarwala.
3. Physics Made Easy by N. Saran and S. S. Agarwala.
4. Nibandha Prabodh by Bhatnagar.
5. Practical Geometry by Nirvikar Saran.

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9. *A Reply to the Above.*

Kitab Mahal,
Allahabad.
6th July, 1940.

Dear Sir,

We acknowledge with thanks your order of May 27, 1940 for our publications specified in your letter.

Your order is receiving prompt attention. The books will reach you within a week.

Yours faithfully,
Sri Niwas Agarwala,
Manager.

10. *A reminder to the same.*

"Sarswati Bhawan"
Ghaziabad.
17th July, 1940.

To
The Manager, Kitab Mahal,
Allahabad.

Dear Sir,

I sent you an order for some of your publications on the 27th May, but regret to say that although such a considerable time has since elapsed, the books have not yet reached me. Your delay is causing me severe inconvenience for my classes have begun.

I trust that you would kindly expedite the execution of the order.

I remain,
Yours faithfully,
Ram Swarup Sharma.

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11. *A reply to the above.*

Kitab Mahal,
Allahabad.
8th July, 1940.

Dear Sir,

Your order dated May 27, 1940.

Thank you for your reminder of the 17th July. We very much regret the delay but, owing to the abnormal pressure of work at our office, we were unable to comply with your order at an early date. However, we are doing so to-day. We hope that you would soon get your books in good condition.

Hoping you would excuse us.

Yours faithfully,
Sri Niwas Agarwal,
Manager.

12. Asking for a representative to settle best terms.

Laxmi Swadeshi Bhandar,
Chowk, Allahabad.

25th November, 1940.

Dear Sirs,

Thank you for your New Year catalogue.

We are interested in the new kinds of Kashmir Shawl mentioned therein. This type of article is meeting a great demand here. We think that we can sell your new goods much quicker than other local stockists, and if your samples satisfy us, we will be engaging special agents to popularise your shawls and clear your stocks.

We hope that it will be possible for you to send here at an early date your representative authorised to quote your best terms.

Yours faithfully,
Laxmi Swadeshi Bhandar,
Allahabad.

To

Kashmir Shawls, Amritsar.

13. Quoting prices for Indian carpets.

Shalimar Carpets Ltd.
Designers and Manufacturers of Finest Indian Carpets,
2, Sher Singh Buildings, Ludhiana.

5th June, 1940.

Dear Sir,

Thank you for your enquiry of 28th May.

We are able to quote the following net prices for our carpets.

No. A21. Fine grade. 9 ft. 4 in. by 7 ft. 4 in. @ Rs. 50.

No. A 29. Superfine grade. 9 ft. 4 in. by 8 ft. 4 in. @ Rs. 90.

No. GR-3. Fine grade. 14 ft. 3 in. by 11 ft. 2 in. @ Rs. 110.

These prices are the lowest in the market and are only made possible by the extreme popularity of our goods.

All our products are guaranteed and we feel sure that you will be satisfied if you place an order with us.

Yours faithfully,

For Shalimar Carpets Ltd,

R, Basant

Proprietor

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14. *Serling catalogue and referring agents.*

Model Furnitures and Wood-work Ltd.

6, Cantonment, Bareilly.

5th September, 1939.

Dear Sir,

Re. Home furniture.

Thank you for your enquiry. We have pleasure in sending the catalogue of our home furnishing equipment.

You will understand, however, that as our trade is exclusively wholesale, we cannot supply you direct. We would like to refer you to our agents.

Messers Sharma and Sharma, Chowk, Allahabad.

Messers Murari Lal and Bros., Furniture Merchant Kydganj, Allahabad.

Bareilly Furniture Mart, Katra, Allahabad.

Any of these will be willing to supply you with ou goods, and we are certain that they will give you any furthe information you may need.

Yours faithfully,

For Model Furnitures and Wood-work Ltd

S. S. Johari,

General Manager.

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(3) OFFICIAL LETTERS

1. Official correspondence is a special form of busines correspondence conducted between certain particular individuals as representing different positions in rank or ranks in a state institution and concerning the affairs of public interest. Such correspondence should be definite, brief, to-the-point and formal.

All official letters must be numbered so that they may be easily docketed, traced and referred back. The official designation of the writer should be given after his name and unless the letter is demi-official or somewhat private, only official designation be given of the person written to. All enclosures should be noted below that letter in the left hand corner and underlined.

2. Official correspondence may be classed into

(1) Official and demi-official letters.

(2) Memoranda.

(3) Circulars.

(4) Notifications.

and (5) Communiques.

As such correspondence is highly specialised and outside the scope of school studies we would only give general hints. Specimens of every one of the classes of official correspondence may be found in any book dealing with the subject which the boy must go through for advanced study.

3. Below we give some important forms of address used in official letters :—

The rank and position of the addressee	Salutation.	Conclusion.	Superscription.
1. To the King ...	1. Most Gracious Sovereign. 2. May it please your Majesty. ...	I remain, your Majesty's most humble subject and dutiful servant.	To the King's Excellent Majesty.
2. " " Queen ...	Madam	Ditto	To the Queen's Excellent Majesty.
3. " " Viceroy ...	May it please your Excellency.	I have the honour to be, my Lord, your Excellency's most humble and obedient servant.	To His Excellency, the Viceroy of India.
4. " " Governor ...	Ditto	Ditto ...	To His Excellency, the Governor of
5. " " Commissioner	Sir	I have the honour to be, Sir, your most obedient servant.	To the Hon'ble Sir........., Commissioner of...
6. To the Indian Princes	May it please your Highness	I have the honour to remain, Sir, your Highness' most obedient servant.	To His Highness the....of...
7. To any govt. official	Sir (or Madam) ...	I have the honour to be Sir (Madam) your most obedient servant.	
8. To the same in a Demi-official letter.	My dear, dear or dear Mr. (name) ...	Yours sincerely, truly or very truly,	
9. To the same in applications or petitions.	Sir (or Madan)	Yours obediently or I beg to remain, Sir, your most obedient servant.	

4. An official letter has a very formal beginning in one of the following ways :

(1) I have the honour to report for your information...

(2) I have the honour to acknowledge the receipt of your or I am directed to letter No......dated.........regarding

(3) In pursuance to, accordance with or compliance to you letter (or your circular) No.........dated.........I have the honour to state...

(4) With reference to your letter, circular, memo, etc. No.........dated.........

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(4) PUBLIC LETTERS

1. Public letters cannot be termed either social or business letters in the strict sense of the terms. Yet they partake the elements of both and are indispensable for a progressive society, especially in a democratic country, where public opinion counts much. These are letters written by the public to officials or public bodies.

2. News correspondence, postal correspondence, letters addressed to various government departments or District Boards or Municipal Bodies, letters addressed to educational institutions along with applications for appointment, testimonials, recommendations, petitions and memorials go to make the bulk of Public Correspondence. There are a variety of rules that govern these kinds of letters in particular but the general principles of letter-writing apply to them as well.

3. Below are given specimens of public letters. The student will do well to study them thoroughly before he attempts at writing such letters.

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15. A letter to the Editor, The Leader, regarding your visit to an earthquake-affected area in Bihar.

The Editor, *The Leader*,
Allahabad.

Sir,

I would deem it a great favour if you will kindly publish the following account of my visit to the earthquake-affected area in Bihar and make an appeal in your editorial for funds to help the suffering thousands.

I am just returning from the affected area and was an eye-witness of the great disaster. The great earthquake came on the 15th of January 1934 in the later part of the afternoon. It was indeed a very tremendous earthquake the like of which has not been known for the last several centuries. The shock of the earthquake continued for two or three minutes but they took a toll of thousands of lives in this land and almost changed the face of a populous and prosperous province.

As I ran from place to place gathering information and helping the authorities in rescuing men and property from the debris, I was more than once moved by the spectacles of utmost horror. Whole towns like Monghyr were pulled down and thousands died a sudden and instantaneous death by being crushed under the collapsing roofs, and walls. Lakes have disappeared. Fissures have taken place in the earth and at places water has rushed up and flooded great areas. At other places, sand has been thrown upwards and huge deposits of it have buried the standing crops. I cannot imagine how vast areas of land can be recovered from below the deposits of sand and once more put under cultivation. They may be totally lost to the agriculturists if prompt and courageous

action is not immediately taken by the central government.

The great disaster that has befallen Bihar is unprecedented in Indian history, and we will be blamed for ever if we did not throw all our money and might in helping the province in rebuilding itself to its former glory. Would you not take a lead in appealing through columns of your esteemed paper for immediate help to the suffering in the shape of money, clothes and foodstuffs? I assure you that timely help will save half of the suffering population from perishing and much of the land from impending devastation

Yours faithfully,

Ghazipur, 17th Jan. 1934.

Gyan Shankar.
Advocate.

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16. A letter to a newspaper on the evil of street-begging.

To

The Editor,
The National Herald,
Lucknow.

Sir,

I would be highly obliged to you if you allow me some space in the esteemed columns of your daily paper to draw the attention of the public and the government to the evils of street-begging which has lately become a great nuisance to the normal life of the city.

Begging in the street is a long established custom in India. The giving of alms has a religious sanction behind it. Any one who dares to attack this custom and point out its evil is abused as a mean, selfish fellow who would not come

to the rescue of the helpless and the down-trodden. The virtue of charity is always extolled by our people who are in the habit of quoting from the Scriptures that charity is the greatest of sacrifice दानं परम तप: । Those who have also read a bit of Shakespeare would quote him that it "is twice blest. It blesses him that gives and him that takes."

The problem of street begging has to be solved one day or another. Plainly put, the questions that present themselves to our minds are: Are all the beggars who frequent our streets really poor and deserving of help? And can unthoughtful and indiscriminate alms-giving be the best way of helping the poor? Those who have any experience and know even the elements of Economics will say with one voice, "No!" The solution is not easy as the problem of Indian beggars is social and political rather than moral.

None will deny that there are many able-bodied persons who are capable of earning their living, but who, out of sheer idleness, turn faqirs, sadhus or professional beggars. They are, in truth, so many human parasites. The number of such able-bodied beggars is steadily increasing in our city.

Then, there is no choice of the man who indulges in charity. Such indiscriminate charity as is practised in our midst encourages idleness and hypocrisy. Discriminate alms-giving is not possible in these days. The result is that the deserving cases are ignored and there is no good done to the beggar, the state or the society except that the conscience of the giver is eased.

In such circumstances as this, is it not the duty of the Government to open Charity Homes for the really unfortunate creatures who cannot earn their living and punish able-bodied beggars? Should not the public cooperate in such methods

as relieve the society of the curse or should it cover its inaction and self-complacency under the cloak of religion and orthodoxy ?

Yours truly,

Kishori Lal Goswami, An observer

Banker, Aminabad.

Jan. 17, 1939.

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17. A letter to the Municipal Officer concerning the supply of a dust-bin.

To

The Municipal Officer,

Municipal Board,

Allahabad.

Dear Sir,

We beg to bring to your notice the following facts for an immediate enquiry and prompt redress in the interests of the health of the rate-payers of this neighbourhood.

In the above lane no provision has been made by the Municipal Board for dust-bins with the result that all refuse from the neighbouring houses is dumped by the roadside. The flies buzzing about and feeding on the putrid matter are a veritable nuisance to the residents in the locality. The matter was brought to the notice of the Sanitary Inspector in charge of this locality, but no steps have yet been taken by the Municipal authorities to meet the complaint. We fear an outbreak of epidemics if the present state of affairs is not promptly remedied, more so because the rains have set in.

We would, therefore, request the favour of your kindly supplying a dust-bin and issuing such instructions as will make the throwing of rubbish outside punishable.

We beg to remain,
Dear Sir,
Yours faithfully,
The Inhabitants of Shahadra Lane.

Allahabad.
8th January, 1939.

EXERCISES IN LETTER-WRITING

Private Letters

Write

1. A letter to your guardian telling him of the outbreak of an epidemic.

2. A letter to your elder brother intimating your desire to visit his place during the ensuing holidays.

3. A letter to a friend describing him in detail your excursion to Calcutta.

4. A letter to your uncle asking his advice as to your choice of an occupation or future career, stating your preferences, habits, etc.

5. A letter to your younger brother describing him a labour strike in city.

6. A letter to a friend describing one of the following:—

(*a*) A religious ceremony in the performance of which you have taken part.

(b) Manual training class in your school.

(c) Vocational or professional education.

7. A letter to your girl-friend congratulating her on her brilliant success.

8. A letter to your young cousin advising him to read in his leisures *Godan*, a novel written by M. Prem Chand.

9. A letter addressed to a friend describing your idea of success in life.

10. A letter to a friend of yours, congratulating him upon his restoration to health.

Business Letters

Write

11. A letter to the manager of a local factory, requesting for permission to visit the same.

12. A letter ordering goods to The Indian Swadeshi Stores, Drapers, Lahore.

13. A letter from an employee, asking for an increase in salary.

14. A letter to a bookseller who has sent you by posta book other than that which you had ordered.

15. A letter to a Japanese commercial house in Tokyo, explaining the present condition of the Indian market in general, and asking for their import agency.

16. A letter to a business firm, in answer to their advertisement for a shorthand typist.

Public Letters.

Write

17. A letter to a health officer concerning some nuisance in your neighbourhood.

18. A letter to a leading newspaper regarding the advisability of broadcasting in Hindi.

19. A letter to the *Statesman*, Calcutta, suggesting some solutions to the Hindu-Muslim problem.

20. A letter to the Manager, N. W. Ry., complaining that the furniture delivered has been damaged in transit, and claiming compensation.
